# Ecclesiastes:

OR, A

# DISCOURSE

Concerning the Gift of

# PREACHING,

As it falls under the

## RULES of ART.

*The Sixth Impression, Corrected and Enlarged.*

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# TO THE READER.

THis *Diſcourſe was firſt drawn up for my own private uſe, as a* Summary *of ſuch preparatory Rules and Directions, as I was willing to be guided by, in my entrance upon the Miniſterial Employment. Since which it hath been ſeveral times publiſhed with good Acceptance. But being now out of Print, and the* Stationer *deſirous to venture upon another Impreſſion, I was not willing to let it paſs without a* Review, *for the* correcting *of ſome Corruptions and Miſtakes in the former Edition, and for the making of ſome* Additions *and Enlargements, chiefly as to thoſe parts of it which concern,*

XUM

I. *The Rules of* Method.

II. *The Account of* Authors.

III. *The* Scheme *of the whole Body of* Divinity.

I. *The former Rules of* Method, *are here made more distinct and more copious, by the addition of several other Heads for Amplification, both in* Doctrinal *and* Practical *subjects.*

II. *There is here some addition to the several kinds of* Authors: *Some of those who are esteemed most judicious, and most useful, being noted by an Asterisk prefixed before their Names; excepting such Authors as are now living, concerning whom I do not take upon me to make any judgment.*

*The Commentators upon the Scriptures, are by some mark or note distinguished, according to*

1. *Their several Ages and Professions; whether* Fathers *of the Church, or other* Ancients: Rabbies, Papists, Lutherans, Calvinists, Socinians, *or such*

*such as are of the* Church of England.

*Amongst the* Fathers *and* Ancients, *I reckon such Expositors as lived before the year* 1500---*to whose Names there is annexed the year of our Lord, wherein they lived or flourished.*

*Those others who are either*

| | | |
|---|---|---|
| Rabbies | *have annexed to their Names the Letters* | R |
| Papists | | P |
| Lutherans | | L |
| Calvinists | | C |
| Socinians | | S |
| English | | E |

2. *The nature of their Works or Comments, whether more*

- Brief; *by way of*
  - Annotation } *marked* *Annot.*
  - Analysis } *marked* *Anal.*
- Large; *by way of*
  - Question } *marked* *Qu.*
  - Com. pla. *or* Serm. } *marked* *Conc.*

III. *The* Scheme *of the whole Body*

*of*

*of* Divinity *towards the latter end of this Treatise, is here ordered in a distinct way from what hath been formerly done by others; By separating those things which belong to* Natural *Religion, from those that are* Instituted, *and depend upon* Revelation; *which I conceive may be of very great use, both for clearing up the true notion of things, and the proper way of* Probation *belonging to them.*

*If each of those Heads in Divinity, enumerated in this Scheme, or at least the chief of them, whether* Doctrinal *or* Practical, *were distinctly treated of in one plain Method, with that strength and perspicuity as the natures of things would bear; this might in many respects be of singular use, both for Teachers and Learners.*

*Particularly, it would be a means to furnish a man with the most proper matter upon any subject; for want of which some men are fain to* divert *their Hea-*

*rers with little tricks about Words or Phraſes, or to* amuſe *them by pretending to diſcover ſome deep myſtery in every Metaphor or Allegory of Scripture; which are ſuch pitiful ſhifts, as men who underſtand the true reaſon of things, ought to be aſhamed of.*

*The great End of Preaching, being either to* inform *or* perſwade ; *This may be moſt effectually done by ſuch rational ways of* Explication *and* Confirmation, *as are moſt fit and proper to ſatisfie mens judgments and conſciences. And this will in all times be accounted good ſenſe, as being ſutable to the Reaſon of Mankind; whereas all other ways are, at the beſt, but particular faſhions, which though at one time they may obtain, yet will preſently vaniſh, and grow into diſeſteem.*

*The making of ſuch particular Tracts upon theſe ſeveral ſubjects, would be too great a Task for any one man. But if ſeveral judicious perſons*

*would undertake their ſhares of it, and endeavour to perform it with all poſſible plainneſs, and brevity, and ſtrength, it would be of very great advantage.*

*The Sermons of the Ancient Fathers, are generally upon particular Subjects; and ſo are the Homilies of our Church.*

*In the oppoſite Pages to this Scheme, there is an Account of the ſeveral Authors who treat upon thoſe particular Subjects.*

*The* Latin *and* Greek *Tracts of the Ancient Fathers, and other eminent Writers, are already thus reduced under ſeveral Heads, in* Bolduanus, Draudius, Molanus, *&c. by whoſe direction it is eaſie to find the chief Authors or Diſcourſes in thoſe Languages, upon any particular Subject.*

*The like is here endeavoured for our* Engliſh *Treatiſes; which for their clearneſs and fulneſs in matters of Practical Divinity, are generally eſteemed to be of ſpecial uſe and eminency.*

*And*

*And beſides the mention of particular Tracts, I have likewiſe reduced ſome of thoſe practical Books, which are now of general reputation, and in moſt common uſe, under theſe Heads.*

*This may ſerve (for them who are not better provided) as a Common-place Book for References; to which it will be proper to reduce the Books in their own Libraries, according to the matters contained in them.*

CON-

# CONTENTS.

SECT. I.

*Introduction* Pag. 1.

SECT. II.

*Concerning* Method 5

SECT. III.

*Concerning* Matter *and Authors* 27

SECT. IV.

*A regular* Scheme *of the chief Heads in* Divinity 90

SECT. V.

*Concerning* Expreſſion 128

THis Reverend Author hath Printed three Sermons preached before the King.

I. In *March* 1669, upon *Prov.* 3. 16, *Length of days is in her right hand, and in her left hand riches and honour: her ways are ways of pleasantness, and all her paths are peace.*

II. In *Febr.* 1670, upon *Eccles.* 12. 13. *Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man.*

III. In *March* 1671, upon *Eccles.* 12. 14, *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

# *ECCLESIASTES,*

Or the Gift of

# PREACHING.

## SECT. I.

## *The Introduction.*

IT is the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the most compendious way, in their *knowledg* and *practise*; those things of which in our selves we have only some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, than to find out those

particular advantages which there are for the ſhorteſt way of knowing and teaching things in every Profeſſion.

Now amongſt all other callings, this of *Preaching* being in many reſpects one of the moſt weighty and ſolemn, ſhould therefore have its Rules and Canons, whereby we may be directed the eaſieſt and readieſt way for the practiſe of it.

Beſides all thoſe Academical Preparations by the ſtudy of Languages, Sciences, Divinity, with which men ſhould be qualified and prediſpoſed for this Calling; I ſay, beſides all theſe, There is a particular *Art of Preaching*, to which, if Miniſters did more ſeriouſly apply themſelves, it would extreamly facilitate that ſervice, making it more eaſie to them, and more profitable to their Hearers.

There are two Abilities requiſite in every one that will teach and inſtruct another, { Σύνεσις. / Ἑρμηνία.

A right *underſtanding* of ſound doctrine, and an ability to propound, confirm, and apply it unto the *edification of others*. And the firſt may be without the other: as a man may be a good *Lawyer*, and yet not a good *Pleader*; ſo he may be a good *Divine*, and yet not a good *Preacher*.

Lu. 21. 15. Σοφία, Στόμα.

One chief reaſon why divers men, otherwiſe of eminent parts, are herein ſo ſlow and unskilful, is, becauſe they have not been verſed in this ſtudy, and are therefore unacquainted with thoſe proper Rules and Directions by which they ſhould be guided in the attaining and exerciſe of this *Gift*.

It

It hath been the usual course at the University, to venture upon this Calling in an abrupt over-hasty manner: When Scholars have passed over their Philosophical Studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry; as if the *Gift of Preaching* and sacred Oratory, were not a distinct Art of it self. This would be counted a very preposterous course in other matters, if a man should presume of being an Orator, because he was a Logician; or to practise Physick, because he had learn'd Philosophy: And certainly, the pre-eminence of this Profession above others, must needs extreamly aggravate such neglect, and make it so much the more mischievous, by how much the Calling is more solemn.

Now there are several Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject concerning the *Art of Preaching*; wherein they have laid down such various Helps and Rules, as they from their own practise and long experience have found most useful. Among whom, these are some of the most eminent and common:

Hen. Alsted, *Theologia Prophetica.*
Frid. Balduini, *Institutio Ministrorum.*
Rich. Barnard, The faithful Shepherd.
Bowls, *De Pastore.*
Joh. Clark, *Oratoriæ sacræ συναγωγὴ.*
Lamb. Danæi *Methodus S. Scripturæ in concionibus tractandæ.*

Hen. Dieſt. *De ratione ſtudii Theologici.*
Deſ. Eraſmi *Eccleſiaſtes.*
Nichol. Hemingius *De Paſtore.*
Barth. Keckermanus *de Rhetorica Eccleſiaſtica.*
Geor. Lætus *De ratione concionandi ad Method. Anglican.*
Will. Perkins, Concerning the Art of Prophecy.
Caſp. Streſonis *Technologia Theologica.*
*De methodo concionandi*, Anonym. ſaid to be Biſhop *Chappells.*
Jo. Segobienſis *De prædicatione Evangelica.*
Abra. Sculteti *Axiomata concionandi.*
Guil. Zepperus *De Arte* { *audiendi* / *habendi* } *Conciones.*

Beſides theſe, there are above forty other Authors who have writ particularly upon this ſubject, recited by *Draudius* in his *Bibliotheca claſſica*, under the head of *Concionatorum inſtructio*, p. 132. To which may be added thoſe many other diſcourſes wherein theſe things have been largely handled on the bye, though not chiefly intended. In all which, Many learned men have laid down various Rules, which to them, according to their ſeveral *Genius*'s and Obſervations, ſeemed moſt uſeful.

*F. Molanus* in *Bibliotheca materiarum*, under the head of *concionandi munus.*

And we muſt not doubt, but that in this, as well as in all other Profeſſions, every days experience may yield ſome farther advantage, by diſcovering yet more facil compendious directions to furniſh a man for this Calling. And that is the Enquiry which is aimed at and attempted in this following Diſcourſe.

This

This ſervice of Preaching may be conſidered under a double notion; as a { Duty. / Gift.

It is here inſiſted upon only in the ſecond ſenſe, and may be thus deſcribed:

'Tis ſuch an expertneſs and facility in the *right handling and dividing the Word of Truth, as may approve us to be Workmen that need not be aſhamed.*

It doth require both { Spiritual / Artificial } abilities.

1. Such *ſpiritual* Abilities as muſt be infuſed from above, whereby our judgment and affections ſhall be made experimentally acquainted with all thoſe ſacred Truths that we are to deliver unto others. The only way for the attaining of theſe, is by prayer, an humble heart, and a holy life. Jam. 1. 5, Pſal. 25. 9, Joh. 7. 17.

2. Such *artificial* Abilities as are to be acquired by our own induſtry. And theſe are either more *general*, as skill in all thoſe Arts and Languages which are required as prediſpoſitions; or more *particular* and immediate, for the Art of *Preaching*, or making Sermons, to which the chief helps are theſe three:

{ *Method.* / *Matter.* / *Expreſſion.*

Each of theſe do contribute mutual aſſiſtance unto one another. A good *method* will direct to proper *matter*; and fitting matter will enable for good *expreſſion.*

## SECT. II.

### *Concerning Method.*

BY *Method* I understand an Art of contriving our discourses in such a regular frame, wherein every part may have its due place and dependence; which will be a great advantage, both to

{ Our Selves.
{ Our Hearers.

1. To *our Selves*, and that both for *Invention* and *Memory*. A man may more easily *find out* things, when instead of seeking for them at random, he can have direct recourse unto all those places and heads from whence they may be most naturally collected; and more easily *retain them*, when they are linked together, and not scattered: Method being as a chain, in which if a man should let slip any one part, he may easily recover it again, by that relation and dependence which it hath with the whole.

2. And so for benefit of the *Hearers* likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad Rule in *Alsted*, at least for vulgar Auditories, when he advises to conceal, and alter the method, for variety sake; *Crypsis dispositionis tollit fastidium auditoris*. This may be true of itching curious Hearers, but not of such as regard their own profit and Edification.

Theol. Prophet. par. 1. c. 10. l. 1

An

An immethodical diſcourſe (though the materials of it may be precious) is but as a *heap*, full of confuſion and deformity: the other as a *Fabrick* or building, much more excellent, both for *beauty* and *uſe*.

There might be divers kinds of Methods preſcribed, according as mens own *fancies*, and the variety of *ſubjects* and *occaſions* ſhall require. But that which our graveſt Divines by long experience have found moſt uſeful for ordinary and populous Aſſemblies, is this of *Doctrine* and *Uſe*.

This in the *nature* of it, is very eaſie, and therefore moſt *natural*, being generally applicable unto any ſubject. In the true *latitude* of it, 'tis as full and *comprehenſive* as any other, taking in all ſuch notions as are any way uſeful and proper. In the *branches* and gradations of it, 'tis very *Logical*, putting *homogeneous* things together; handling generals firſt, and particulars after.

The principel ſcope of a Divine Orator ſhould be to { Teach clearly. / Convince ſtrongly. / Perſwade powerfully.

Suitable to theſe, the chief parts of a Sermon are theſe three; { *Explication.* / *Confirmation.* / *Application.*

Each of theſe may be farther ſubdivided, and branched out according to this following *Analyſis*.

1 *EXPLICATION* is either of the

- *Text*; by
  - *Unfolding difficulties in the sense*; for which we are to consider,
    - The *Phrase it self*, according to the
      - Original, and various Readings.
      - *Authentick* Translations.
    - The *Circumstances* of the Text and Context, in respect of
      - Persons concerned in it,
        - Who.
        - To whom or of whom.
      - Occasion of it
      - Time } wherein it was written
      - Place }
      - Scope or End of it.
    - The *Analogy of Faith.*
    - Other *Parallel* or like *Scriptures.*
  - *Dividing* of the Text in order to the better distinguishing of the chief parts of which it consists.
- *Doctrines* deduced from it, by
  - *Clearing their inference*, if there be occasion for it,
  - *Stating* the true *sense* and meaning of the Subject to be insisted upon. The method of which will be various, according to the different natures of the Subject, whether *Doctrinal,*

- *Doctrinal*, namely some Proposition concerning the *Truth* of any thing that we are to know, or believe, which is to be explicated by
  - Distinguishing the chief terms of it, according to their various Acceptions, substituting a *more usual* word, for one that is *less usual*; one that is *proper*, for one that is *figurative*.
  - Shewing in several Conclusions, in what sense, and with what limitations each word is to be understood.
- *Practical*, concerning some *virtue* or *duty* to be done, or *sin* to be avoided. In the unfolding of which, the matters to be enquired after, are the
  - *Quid nominis*, as to the
    - Various *aquivocal senses*, wherein the word is used.
    - *Synonimous Terms*, or such other words as are commonly used to express the same thing.
  - *Quid rei*, as to the
    - *Causes* and *Properties*.
    - *Kinds* and *Parts*.
    - *Opposites* and *Affinities*.

2 *CONFIRMATION* may be managed in

- *Doctrinal* points, either by
  - *Positive proofs*, whether
    - *Testimony*,
      - *Divine*, from Scripture.
        - *Direct*, Affirmation or Negation,
        - *Evident*, consequence.
      - *Humane*, for such matters as are
        - *Moral*, and suitable to natural reason, by the consent of the most or the wisest of the Heathen.
        - *Instituted*, or points of Faith, by Councils, Fathers, Confessions of Churches, or such particular Writers whose names have obtain'd to be of authority.
    - *Reason*, from some of the nine Topicks,
      *Cause. Effect. Subject. Adjunct. Dissentan.*
      *Comparates. Name. Distribution. Definitions*
  - *Solution* of such *doubts* and objections as are
    - Obvious.
    - Material.
- *Practical* points, either by

*Positive*

- *Positive proofs*, whether
  - *Testimony*,
    - *Divine*, from Scripture.
      - Precepts, or Prohibitions.
      - Commendations, or Dispraise.
      - Promises & Blessings, or Threats & Judgments.
    - *Humane*, in Duties.
      - *Moral*, by the consent and practise of wiser Heathen.
      - *Instituted*, namely, such as we should not have known or been obliged unto, unless they had been revealed and commanded in Scripture, by Councils, Fathers, Confessions, &c.
  - *Reasons* proving the
    - *Equity* and fitness of any thing.
    - *Necessity* upon the Account of
      - *Duty*,
      - *Interest*, or the advantage accrewing to us by the observance of any duty, with respect to our well-being.
        - *Temporal.* Health, Riches, Honour, Pleasure, Peace, Safety.
        - *Spiritual.*
        - *Eternal.*
  - *Experience.*
- *Solution of doubts* and *Cases.*

3. *APPLICATION*

3 *APPLICATION* is either,

- *Doctrinal*, for our Information; whether more
  - *General*, in some truths to be acknowledged
    - *Didactical*, for Instruction, by inferring such Corollaries as do naturally flow from the truth we have proved.
    - *Elenctical*, by confuting such Errors as are inconsistent with what we have asserted.
  - *Particular*, as to the discovery of our own estates and conditions, whether we do really believe such a truth, or practise such a duty, to be examined by *Signs* or marks, which are to be derived either from the
    - *Cause* or Original from which a thing must proceed.
    - *Effects* or consequences of it.
    - *Properties* belonging to it.
- *Practical*, either for

*Reproof*

*Reproof*, which may consist of two parts
- *Dissuasive*, from the Aggravation of any Sin, as to the
  - Nature of it; its unreasonableness, deformity, &c.
  - Threats denounced.
  - Judgments executed upon it.
- *Directive*, to be amplified by
  - Cautioning against *Impediments* that hinder.
  - Setting down the most proper means to promote such an end, whether more *Remote*, *Immediate*

*Consolation*, either in a state of
- *Suffering*, by losses, &c.
- *Doubt* or Desertion. Against which, men are to be supported, by
  - The consideration of the Nature of God;
  - Promises.
  - our Selves, Afflictions.
  - Experience.
  - Removal of Scruples.

*Exhortation*, to be further enlarged by
- *Motives* to excite the affections, from those general heads of
  - Benefit, or profit.
  - Hurt, or danger.
- *Means* to direct the Actions, whether
  - General.
  - Special.

Besides those more Essential parts recited in this Scheme, which belong to the very nature and *substance* of a Sermon; there are other less *principal* parts also (not to be neglected) which concern the *external form* of it; such as these,

- *Preface.*
- *Transition.*
- *Conclusion.*

The first thing to be entred upon in this Fabrick of Method, is the Porch or *Preface*; which is not always necessary in every common Structure, but only when some extraordinary occasion does require it, or by reason of some special reference which the Text may have to that particular time and Auditory: And then it should be *clear* and *pertinent*, *short*, as being a thing on the bye, and such as may quicken attention unto the following Discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) To perswade the hearers that it is the *Word of God* which is spoken to them, which concerns their *everlasting happiness*, and *is able to save their souls*: That the Ministers do but *stand in Christs stead*: That our *receiving or despising of them, shall be reckoned as done unto Christ himself*: Which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

- *Favourable.*
- *Teachable.*
- *Attentive.*

Jam. 1. 21. 2 Cor. 5. 20. Luke 10. 16. 1 Thes. 4. 8.

The

The next thing to be done, is the *opening of the Text*, according to its proper ſenſe and meaning; to which purpoſe we may give ſome brief Analytical explication of the Chapter, or at leaſt ſo much of it, as may ſerve to clear the Text, and ſhew the dependance of it on the coherent words.

All Scriptures are either *manifeſt*, or *cryptical* and obſcure: Matters that are *abſolutely neceſſary* to ſalvation, are expreſt in the firſt of theſe; other truths, whether Hiſtorical, Doctrinal, or Practical, may be ſometimes involved in doubtful difficult expreſſions.

In the unfolding of which, we muſt obſerve, that if the natural and moſt obvious ſignification of the words do manifeſtly diſagree with other perſpicuous Scriptures, then we are to ſeek for ſome other meaning, which muſt always be conſonant with the words, and other circumſtances of the place.

In the finding out of this, we are not ſo much to conſult with our own fancies, for *no prophecy in Scripture is of any private interpretation*; but with the Holy Ghoſt himſelf, who beſt underſtands his own meaning.

As for ſuch Texts as ſeem repugnant to one another, it may be proper to have recourſe unto ſome of thoſe Authors who have purpoſely deſigned the handling of this Subject, ſeveral of which are after reckoned up under the head of *Reconcilers*. 2 Pet. 1. 20. Neh. 8. 8.

All difficult Expreſſions ſhould firſt be examined according to their *original*, and moſt authentick

Translations, which will give much light to the true meaning of them; where sometimes it may be of use to consult the different reading; though it will be needless to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather than to confirm and settle them; But we should pitch upon that, which, upon serious consultation, we conceive in our own judgments to be most congruous and pertinent.

The Circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in Lege qua non habet solutionem in latere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our Interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these will be a good mean to preserve us from perverting the Word of God by any dangerous heretical exposition.

Bishop *Reynold's* Self-denial.

Beware of that vain affectation of finding something new and strange in every Text, though never so plain. It will not so much shew our *parts* (which such men aim at) as our *pride* and wantonness of wit.

These new Projectors in Divinity are the fittest matter, out of which to shape, first a *Sceptick*, after that an *Heretick*, and then an *Atheist*.

There are divers Texts { *Historical* and *Literal*. that have a double sense { *Typical* and *Allegorical*.

So

So those places concerning the Brazen Serpent, *Numb.*21.9. *Joh.*3.14. *Jonah* in the Whale's belly, *Jonah* 1.17. *Mat.* 12.44. *Abraham*'s two wives and sons, *Sarah* and *Isaac*, *Hagar* and *Ishmael*, *Gen.*21. *Gal.*4.22. The Law concerning the muzling the Ox that treads out the corn, *Deut.*25.4. 1 *Cor.*9.9. In all which there is some typical Allusion primarily intended.

*Allegorical interpretations* may lawfully be used also, when there is no such natural reference, but meerly a fitness by way of similitude to illustrate any doctrine. St. *Paul* gives example for this, 2 *Cor.*2.13,15. *Eph.*4.32.

But here we must observe these three qualifications; there must be { *Raritas*, *Concinnitas*, *Utilitas*.

1. We must use them *sparingly* and soberly.

2. They must be *short* and *pertinent*, not forced and far-fetch'd.

3. They must be *useful*, not for airy and unprofitable notions, being more proper for illustration than for proof.

It will be a great help for the understanding of the Books of Scripture, to know their several times, references, and order.

The five Books of *Moses* are as the first Basis, by which the whole frame of Scripture may be more easily apprehended.

The other *Historical Books* that follow, will explain themselves. The *Psalms* do most of them, in their occasions and historical grounds, refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Those that prophesied *before the Captivity*, who refer to the History in the Books of *Kings* and *Chronicles*, especially the second Book. 2. Those that prophesied *in the Captivity*, concerning whose times there is but little mention in the Historical parts of Canonical Scripture. 3. Those that prophesied *after the Captivity*, unto whom the History of *Ezra* and *Nehemiah* hath some reference.

And so in the New Testament, the *Epistles* do many of them refer unto the story of the *Acts of the Apostles*.

As for the ranking and succession of the Books in Scripture, they were not writ in the same order as they are placed, but they are set down rather according to their *bulk* and largeness, than their true order.

In the Year before Christ.

1. Those that were before the Captivity, are to be reckoned according to this succession.

920. *Obadiah*, *Jonah* } in the reign of { *Ahab*, 1 *King.* 18. 23. / *Jeroboam*, 2 *King.* 14. (25.

840. *Amos*, *Isaiah* } in the days of { *Uzziah*. / *Jotham*.

780. *Hoseah*, *Micah*, *Nahum* } in the days of { *Ahaz*. / *Hezekiah*.

700. *Joel*

680. *Habakkuk*, *Zephaniah* } about the time of { *Manasseh*. / *Josiah*. / *Jehoiakim*.

610. *Jeremiah*

2. In

2 In the Captivity there prophefied { *Ezekiel.* / *Daniel.* } 582.

3 From the return out of Captivity, till our Saviour's coming, are reckoned 559 years: About the 18 year of this, began *Haggai* and *Zechariah*, not long after *Malachi*.

And so in the New Teſtament; though the larger Epiſtles are placed firſt, yet they were not written ſo: 'Tis probable that they were compoſed according to this order:

| | | |
|---|---|---|
| 1 *Theſſ.* | | 50. |
| *Romans.* | 1 *Corinth.* | 55. |
| 1 *Tim.* | 2 *Corinth.* | 56. |
| *Titus.* | | 57. |
| 2 *Theſſ. Phil. Coloſſ. Galat. Epheſ. Hebr. Philemon.* | | 61. |
| 2 *Tim.* | | 64. |

So for the Canonical Epiſtles, that of *James* is thought to be written firſt, then thoſe of *Peter*, then *Jude*, and laſtly *John*. *Lud. de Tena. Iſa.* See *Lud. Capell. Hiſtoria Apoſtol.*

Thus likewiſe for other particular Books; that of the *Pſalms*, ſome conceive that the 118 ſhould be firſt, where *David* doth ſtir up and prepare himſelf to this work of making Pſalms; *O God, my heart is ready, I will ſing and give praiſe.* And 72 *Pſalm* the laſt, becauſe it concludes with this paſſage, *The Prayers of David are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity; for St. *Paul* doth expreſly quote *the ſecond Pſalm*, Act. 13. 13.

The right apprehenſion of theſe general notions concerning the proper times and order of ſeveral Books, may be one good help to the true interpretation of Scripture.

The instancing in some parallel Scriptures, may likewise be very advantageous in several cases, for the unfolding of difficult Texts. In order to which, besides the help to be had from Expositors, there are some particular Authors who designedly handle this Subject.

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise the very words and phrases; amongst which, if there be any *ambiguous*, they must be distinguished and applied according to their proper signification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *division* of the Text, it will be needless, unless either the *explication of Terms*, or the *deduction of Doctrines* from the several parts do require it. That common practice of dissecting the words into minute parts, and enlarging upon them severally, is a great occasion of impertinency, and roving from the chief sense.

The Text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wresting of Scripture unto *improper truths*, may easily occasion the applying of them unto *gross falshoods*.

These observations may be of several kinds, either { *Mediate*, and the more remote. / *Immediate* and principal.

Of the first kind are such as are raised from the *occasion, coherence, manner, circumstances, order, denomination,*

*mination* of the Text; as, whether it be a precept, exhortation, threat, promiſe, petition, deprecation, ſimilitude, *&c.* All which may afford ſeveral hints of inſtruction, fit ſometimes to be taken notice of: though theſe points ſhould be only touched at *briefly* on the bye, and thoſe only inſiſted upon *largely* which we conceive to be moſt agreeable unto the principal immediate ſcope of the Holy Ghoſt in that Scripture.

And theſe obſervations muſt be laid down in the moſt eaſie perſpicuous phraſe that may be, not obſcured by any Rhetorical or affected expreſſions; for if the hearers miſtake the chief Subject, all that follows will be to little purpoſe.

The Doctrine being mentioned (if there be any neceſſity) we may briefly *clear the inference of it*, by ſhewing its neceſſary dependence on the Text.

After which it will be convenient, in the moſt brief and plain expreſſions to ſtate the true ſenſe and meaning of that Subject we propoſe to inſiſt upon.

The Method of which will be various, according to the different nature of the Subjects.

If it be *Doctrinal*, concerning ſome *Propoſition* to be *known* or *believed*, this is to be explained (when there is occaſion for it) 1. By *diſtinguiſhing* the Terms, and ſhewing in what ſenſe they are to be underſtood, ſubſtituting words that are *plain* and *proper*, for ſuch as are *obſcure* and *figurative*. 2. By ſhewing in ſeveral Corollaries, with what *limitations* each word is to be taken.

If it be *Practical*, concerning some virtue or *duty* to be done, or vice to be avoided; this may be explained by discussing,

1 The *Quid Nominis*, the differenr names or appellations whereby things are expressed, in order to the more accurate *distinguishing* betwixt them; upon which account it may be proper in some cases to enquire into, 1 The various *equivocal senses* wherein such words are used, for which there may some help be had from such Authors as these, *Ravennellæ Bibliotheca*, Leigh's *Critica sacra*, Wilson's *Dictionary*. 2 The *Synonimous terms*, or such other kinds of words or phrases, as are used for expressing the same thing, which sometimes will very much contribute to the unfolding the nature of it. And for this, such Authors as these may be useful, *Clerk*'s Holy Oyl. *Bennet* of Synonimous Terms.

2 The *Quid Rei*, or Nature of the thing; where the principal heads of matter are,

1 The *Causes* or *Properties*, by which a thing is to be *defined*: where 'tis to be noted, that some things are capable of a twofold Cause, *Moral* and *Natural*. That is said to be the *Moral* cause of a thing, which according to the several laws of Divine Justice, doth deserve that thing as its proper recompence. So all kind of *Virtue* is the cause of *Reward*, and *Vice* of *Punishment*, particularly Intemperance is the *Moral* cause of Misery, because it merits such a condition: That is said to be a *Natural* cause, which doth by its own proper efficacy produce the effect. So Intemperance is the natural cause of Sickness, Poverty, Infamy, &c.

There

There are two kinds of ways, wherein the efficacy of some natural causes doth appear, namely when they do either, *Promovere adjuvans*, or *Removere prohibens*. Supply us with the proper help for such an end, or remove the Impediments of it. Those are stiled *Properties*, which do necessarily flow from the Nature of a thing, and therefore do always accompany it.

2 The *Kinds* or *Parts*, by which a thing is to be *divided*, for the better comprehending of its true extent, and the subordinate species or branches belonging to it.

3 The *Opposites*, and *Affinities*, by which a thing is to be *Illustrated*. *Opposites* may be of various kinds, either by way of *Negation*, *Privation*, *Contrariety*, whether by way of { *Excess.* / *Defect.*

And so likewise may *Affinities*; which may be distinguished into such as are *Antecedent*, *Concomitant*, *Consequent*. The explaining of which will very much contribute to fix in our minds true notions concerning the nature of Things.

The Text, and the Doctrine or Subject to be insisted upon, being thus opened and explained; the next thing to be provided for, is the *Confirmation* of it: both which ought to be connected by some plain and brief Transition, that so the method may be more perspicuous.

*Confirmation* in *Doctrinal* matters, may be managed either by *Positive proofs*, whether *Testimony*, 1 *Divine*, viz. *Authority* of *Scripture*, relating either to some direct affirmation, or negation: or to some evident or probable consequence.

2. *Humane*, either from Heathen Writers, Decrees of Councils, Consent of Churches, Testimonies of Fathers, Confession of Adversaries: These may all of them be of good use, if they are suitable to the Matter and Auditory. The Scripture can best inform us what is true and false, yet Humane Records can sufficiently acquaint us with matters of fact, telling us what is *New*, and what is *Ancient*, &c.

But in the managing of this part, care is to be taken (according to the allusion of the Ancients) that *Hagar* the Handmaid do not out-brave her Mistress *Sarah*; that blear-eyed *Leah* be not preferred before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper; which are healthful and delightful being used moderately as *sauces*, but must needs be very improper and offensive to be fed upon as *diet*.

Proofs from *Reason* should be of so much perspicuity and strength, as may be sufficient to convince the judgment: In the pressing of which men ought to be very cautious, not to lay more weight upon the Conclusion than the Premisses will bear; not to represent that as a *necessary* consequence, which is at best but highly *probable*. The neglect of this doth many times prove very prejudicial to Truth, by working in men prejudices against it, instead of winning them over to it.

To this purpose the nine *Topicks*, treated of in *Logick* and *Rhetorick*, may be good helps for the inventing of proper Arguments.

When a Proposition is confirmed by positive proofs

proofs, the next thing to be done is the removing of such Doubts and Objections as may be made against it; in the doing of which, such Doubts only ought to be taken notice of, as are most obvious and material; and much Caution is to be used, that the Answer be made as plain and full as the Objection.

In *Practical* points, the proofs from Divine Testimony are capable of these three heads for enlargement, viz. 1 *Precepts*, or *Prohibitions*. 2 *Commendations*, or *Dispraise*. 3 *Promises* or *Threats*. To one of which, all the pertinent Scriptures may be reduced.

1 The *Affirmative* Precepts enjoyning such a duty, or the *Negative* ones prohibiting what is contrary to it. 'Tis a sufficient foundation of Duty, when such a one as hath dominion over us, and a just right or power to command us, doth require any thing from us; because in such cases our obedience and subjection is due as a natural homage. Now, *In Deo omnia jura & omnes tituli concurrunt*; Upon what account soever any man may be supposed to be in a superior relation to another, so as to challenge subjection from him; upon all these, and infinitely more, hath God a right to command and govern us. He is our *Maker*, our *Redeemer*, our *King*, our *Father*, our *Master*, our *Husband*, our *Patron* and *Benefactor*; and therefore every one ought most freely to submit to whatever he shall please to enjoyn.

These Precepts are, for the manner of them, sometimes delivered with a peculiar Emphasis. Besides plain *Injunctions*, there are vehement *inculcations*,

*cations, Options, Interrogations, Expostulations*; of which men ought to take particular notice.

2 The *Commendations* that are given to such a grace or duty, together with the dispraise and reproach that belong to the want of it, or the Opposites to it. One of the principal Topicks for perswasion, whence moral inducements and motives are to be derived, is this of the lovelinesse and excellencies of Things, ὅσα σεμνὰ, ὅσα ἐυφημα, Phil. 4. 8. *Whatsoever things are lovely, whatsoever things are of good report, if there be any praise,* ταῦτα λογίζεσθε *have these things in estimation.* There is in all men a natural good will and inclination towards things of this nature; and therefore that is another proper way for Perswasion or Disswasion, by representing things as being in themselves lovely and excellent, or deformed and odious. These do generally refer, either to the *Nature* of a Thing, what it is, or to the *Effect* of it, what it does.

3 The *Promises* that are made to any Duty, together with all those instances of Blessing and Happinesse which have accordingly befallen such as have been observant of it. The Threats and Judgments denounced and executed upon the neglect of it.

Now Rewards and Punishments being the great Enforcements of Laws, from which they derive their force and obligation, we may by the quality and nature of these, discern the importance of the Duty or Offence to which they are applied; so that when God shall promise all that he can give, or we can hope for; when he shall threaten

threaten the utmoſt that he can inflict, or we can ſear; it ſignifies the matter, to which ſuch great promiſes and threats are annext, to be of the higheſt moment and conſequence.

The proofs from Humane Teſtimony, ought (as we ſaid before) to be managed with great Caution and Prudence.

The Arguments from Reaſon, ſhould be rendered ſo plain and ſo cogent, as may be ſufficient to ſatisfie any teachable man, concerning the truth, or fitneſs, or neceſſity of what we would perſwade to.

Theſe are reducible unto two general Heads.

1 *Equity*, or the rules of fitneſs and congruity; ſuch as every one who pretends to Reaſon and Ingenuity will ſubmit unto.

2 *Neceſſity*, whether upon the Account of

{ *Duty*. / *Intereſt*.

1 *Duty*, to be made out from the nature of the thing it ſelf, which by the Principles of reaſon will appear to be part of that *ſubjection* which we owe to any ſuperior powers; and of that love and ſervice which we owe to the common good of the Societies or Perſons to whom we are related. And this being founded upon the notions of *True* and *Falſe*, *Right* and *Wrong*, doth therefore belong to the conviction of the judgment.

2 *Intereſt*, or the advantage accruing to our ſelves by it; which being founded upon the conſideration of *good* and *evil*, doth therefore belong to the exciting of the *Will* and *Affections*, and may more

more properly be ſtyled *Motives*. And becauſe thoſe Affections which do chiefly influence the Inclinations and Actions of Men, are Love and Hatred, Hope and Fear; therefore one proper way of *perſwaſion* or *diſſwaſion*, is by repreſenting a thing as being *for* or *againſt* a man's Intereſt upon either of theſe Accounts: By ſhewing the various benefits; *TEMPORAL*, with reſpect to Health, Profit, Honour, Pleaſure, Peace, Safety. *SPIRITUAL*, The ſubduing or avoiding of Corruptions and Temptations, the encreaſing or ſtrengthning of our Graces and Comforts. *ETERNAL*, by ſecuring and confirming to us that bleſſed hope of future Glory and Happineſs: Or, on the contrary, by declaring the danger, loſs, prejudice, miſchiefs of all kinds flowing from, and belonging to thoſe Vices which we would diſſwade from.

The next proof to be inſiſted upon is *Experience*, or that practical knowledg which men attain to by obſerving the uſual courſe of things in the world. And this being a kind of ſenſible Evidence, muſt needs be very powerful for Conviction, when we can appeal for the truth of what we aſſert, to the obſervation of any conſidering man, who hath been careful to take notice of the uſual courſe of things: And this may generally be made uſe of, in giving evidence to all thoſe ſeveral kinds of *advantages* or *miſchiefs*, which flow from *Virtue* or *Vice*.

Not that any evident poſition or conſequence from Scripture, does need all this proof in it ſelf; but the better to inſtruct us in the agreement and harmony of Sacred Writ, and the more power-

fully

fully to convince the judgment, which in ſome caſes will be apt to find out ſhifts and evaſions, whereby to delude it ſelf, and eſcape conviction; whereas we ſhall embrace any doctrine with a ſtronger aſſent, and reſt upon it with the whole bent of the affections, when it comes in upon us with a full ſtream of evidence. But here we are to remember, that the too long inſiſting on a confeſſed truth, is apt to nauſeate and flat the attention.

Having thus paſſed over the *doctrinal part* in the *Explication* and *Confirmation* of the words, we are in the next place to deſcend unto the *Application* of them, which is the life and ſoul of a Sermon; whereby theſe Sacred Truths are brought home to a man's particular conſcience, and occaſions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by ſeveral Authors, according to a double acception; ſometimes it is taken more ſtrictly, as it is diſtinguiſhed from the Uſes, and refers only to thoſe particular paſſages of them which do more eſpecially concern the preſent Time and Auditory. Sometimes it is taken more largely, as it comprehends all the Uſes that are inferred from the Doctrine. And ſo I underſtand it in this place.

In the enlarging of this, we are to obſerve this caution, That the ſeveral Heads or Uſes we are to inſiſt upon, muſt not here be handled in a *general notional* way, as in the Doctrinal parts; but in ſuch a *home* and *applicatory* manner, as may have ſome peculiar reference unto the hearers.

The

The chief Rules or Canons that concern this part, are these two:

1 Every Scripture does affirm, command, threaten, not only that which is expessed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

2 An Example hath the force of a Rule; all of them *being written for our learning*. But then we must be careful to examine and discern, whether
1 Cor. 10. 11. the example be *extraordinary* or *ordinary*, according to which the application must be properly made.

The Apostle tells us, that the whole Scripture is given by inspiration from God, and is profitable πρὸς διδασκαλίαν, *for Doctrine*; πρὸς ἔλεγχον, *for redargution*; πρὸς ἐπανόρθωσιν, *for correction*; πρὸς παιδείαν, *for instruction in righteousness, that the man of God may be perfect, being perfectly instructed in every good work*, 2 Tim. 3. 16.

In that place all the Uses to which Scripture may be applied, are briefly set down.

Application is either { *Doctrinal.* / *Practical.*

*Doctrinal* application is for our information in some truth to be known or believed, which must follow from the Doctrine before delivered and confirmed, by a natural Logical consequence, as that doctrine of the text.

And this is of two kinds { *Diadactical.* / *Elenchtical.*

1 *Diadactical,*

1 *Diadactical*, in some positive truth, πρὸς διδασκαλίαν, which is commonly stiled a Use of *Information*; and should consist of such pertinent doctrinal truths as will most properly follow from the Observation. In the deducing of these it would be an endless business to take in all those inferences that are remote or collateral; but we should pitch upon some few that are more principal and immediate. Where, those Logical directions may be useful, concerning the collecting, 1. Of a general from a special, as *Rom.* 4. 3, 4. 2. The less from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the less, 1 *Cor.* 9. 9, 10. 4. The effect from the cause, *Heb.* 2. 8. 5 The cause from the effect, *Joh.* 6. 45, *&c.*

2 *Elenchtical*, πρὸς ἔλεγχον, in some controverted point, which is usually called an Use of *Confutation*, for the refuting of such erroneous positions as do subvert the truth.

Where it will be needless to raise up any old obsolete Errors, as now lye dead, and do not trouble the Church; but such only ought to be taken notice of, as, being pertinent to the subject in hand, do most infest the present times and places wherein we live.

And herein we ought to be specially careful, that we manage these Polemical discourses, 1. With solid pressing arguments, making our answers as clear as the objections; for if these be plain, and those perplexed, instead of confuting, we shall rather confirm the Error.

2 With much meekness and lenity in Differences not fundamental, 2 *Tim.* 2. 25. Soft words and

and hard arguments being the moſt effectual way to convince.

Another part of this applicatory information, may be for the diſcovery of our own particular eſtate and condition, in regard of our *aſſent* unto any truth, or *practice* of any duty, where we are to try our ſelves by *marks* or ſigns.

The trueſt ſigns or indications of any thing, are to be derived from ſome of theſe three heads.

1. The *cauſe* or original from whence it muſt proceed: where the neceſſary cauſe is not, or hath not been, there is reaſon to conclude negatively againſt the *Effect*.

2. The *Effect* or *Conſequences*. Where the Effect is, there is reaſon to inforce the being of the Cauſe.

3. The *Properties*: Which being ſuch Qualities or Operations as do immediately flow from the nature of a thing, muſt needs therefore ſuppoſe the being of that thing.

*Practical* application is either, πρὸς { ἐπανόρθωσιν παίδευσιν.

1. For correction of manners, commonly ſtiled a Uſe of *Reproof*, Terror, Dehortation, to diſſwade and fright men from any ſinful courſe. In the urging of this there is much prudence to be expreſt in diſtinguiſhing betwixt ſins of infirmity, and ſins of wilfulneſs and frowardneſs, and accordingly proportioning the ſeverity of our reproofs.

This is generally to be obſerved, that in all Reprehenſions we muſt expreſs rather our *love* than our

our *anger*, and ſtrive rather to *convince*, than to *exaſperate*; though, if the matter do require any ſpecial indignation, it muſt be the zeal of a diſpleaſed friend, rather than the bitterneſs of a provoked enemy: 'Tis too much *levity* to check men in an Ironical, jeering way; and 'tis too much *raſhneſs* to reprove men in a furious revengeful manner.

This Uſe ſhould be more eſpecially directed againſt thoſe particular ſins of the times and places wherein we live. And becauſe in it ſelf it may be very diſpleaſing unto the guilty hearers, which will much prejudice the power and operation of it; we ſhould therefore ſweeten it by ſome gentle inſinuation, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a neceſſity of inſiſting upon it, both from our duties, and their danger.

The proper heads for amplification of this Uſe, are twofold, { Diſſwaſive. / Directive.

1. *Diſſwaſion* may be amplified by mentioning thoſe ſeveral aggravations belonging to the ſin we would diſſwade from; whether ſuch as concern the

1. *Nature* of it, in reſpect of *Unreaſonableneſs*, *Deformity*, the Difficulty of ſerving it, the Facility of leaving it; which may be further evidenced by comparing it with ſome other ſin, which the perſons concerned do hate and ſcorn, which yet may be made to appear, either very *like*, or (it may be) *leſs*, than that they are guilty of, which we would diſſwade from.

2 *Effects* of it; how much it will prejudice our well-being in this world, with respect to those Judgments of Sickness, Poverty, Infamy, Unpleasantness, Danger, and Trouble: and what a hinderance it will be as to our hopes of future Happiness. Where it may be proper, to recapitulate some of the most material things to this purpose before insisted upon in the *Doctrinal* part, concerning the dispraise belonging to such a sin, together with the threats and judgments denounced and executed upon it. All which should be so ordered as to the manner of it, as may prove most effectual to work in men *shame* and *detestation* for their vices, *compassion* for themselves, *repentance* for their past offences, and greater *circumspection* for the future.

2 The *Directive* part should mention the *impediments* that hinder, and such *means* or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this, the prescription must be various, according to the several kinds of offences. This directive part is reducible also under the Use of Exhortation: only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Persuasion*.

2 Παιδεία, or *Instruction in righteousness unto every good work*, may include { Consolation. / Exhortation.

1. A Use of *Consolation* is, when we apply the comforts that rise from any doctrine, unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning, *that we through patience and comfort of the Scriptures might have hope.* Rom. 15. 4. And it should be the special care of a Minister, to attend τῇ παρακλήσει, unto consolation, (as the word may signifie), like a wise Physician to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges.* Isa. 40. 1. 1 Tim. 4. 14.

The Matter of this may be various, according to the different states of men, whether their sufferings be,

1. *Outward*, in respect of Sickness of Body, loss of Friends, Estate, Credit, Peace and Quiet, *&c.* In which cases it may be proper to suggest several Considerations from the Nature of

*God*, his Wisdom, Goodness, Power.

*Man*, in respect of his frailty and guilt. The need that he stands in of trouble and chastisement as his proper Physick.

*Afflictions*, which are not evil in themselves, but *secundum modum recipientis*; they are all of them either short, or leight, or both, *Si longa levis, si gravis brevis.* There is a natural aptitude in such things, to quicken our relish of the Mercies we enjoy, and to encrease our thankfulness for them; to wean us from the world, to prevent the surfeits of prosperity, to inlarge our experience, to contract such a kind of hardiness as may become a Militant state, *&c.*

2. *Inward*, in respect of Doubts and Desertions: In which case (besides those more general heads of Consolation above-mentioned) it may be proper to speak something more particularly from the *Promises* in Scripture; *Experience*, either our own, or other mens in the like case: Together with some plain and brief *Solutions* to such particular scruples as are most pressing.

In all afflictions, whether outward or inward, we should endeavour to chear up the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*; pressing upon him the consideration of Eccl 3.11 Gods *wise Providence*, by which all things are disposed for the best; his *sure Promises* in Christ, by Rom. 8. 28. whom we may certainly enjoy plentiful redemption, and eternal glory. And though for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis so principal a part of preaching, that *Acts*. 13. 15, all that was to be spoken is called *Exhortation*. The chief end of an Orator, is to perswade (say the Philosophers): And therefore that Preacher who in his discourses does only flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his Auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise

unwise Fisher, who spreads his net to the empty air, where he cannot expect any success of his labours.

This Use hath two common heads of amplification { Motives to perswade. / Means to direct.

1. *Motives* should be such as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of

1. *Benefit* in doing it { *Honestum.* / *Utile.* / *Jucundum.*
2. *Hurt* or danger in neglecting it { *Malum.* / *Inutile.* / *Amarum.*

Which are capable of very many subordinate Branches: The design of Application being to bring down *general* Truths to *particular* Cases: It cannot therefore be improper in this part, to repeat some of the most material things to this purpose, which were before enlarged upon in the doctrinal part, under that general head of *Reason* from *Interest*.

These things may sometimes be the more effectually pressed, by adding to them some affectionate Obsecrations, like those of the blessed Apostle, Eph. 4. 1. *I beseech you brethren by the mercies of God.* 2 Tim. 4. 1, *I charge thee before God, and the Lord Jesus Christ, who shall judg the quick and the dead, &c.* 1 Cor. 1. 10. Phil. 2. 1, 2.

*Means* or directions should consist of such particulars as may best conduce to the attaining of

any *grace*, or the *performance* of any duty. And these may be either

1 *General*; as Prayer, seeking it from God who is the foundation of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, *&c.*

2 More *Special*; according as the nature of several subjects shall require, and Scripture or Experience direct.

These are the chief Uses to which Scriptures may be applied: They are frequently mentioned under more, and different names; but they are all reducible to these heads. It is not necessary they should be all insisted upon in every Sermon; but only such of them as may be most *suitable* to the Text, and *seasonable* to the Time and Auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be careful to renew that impression which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἤθη, do best suit with the *Introduction*, which insinuate into the love and attention of the hearers; so τὰ πάθη, the more *eager* and *vehement affections* will best become the Conclusion, as supposing then that we have won the cause we did contend for, convinced and perswaded the Auditory beyond all opposition.

And

And therefore here it will be proper to recapitulate ſome of the moſt effectual Arguments, which may leave the hearers moved and ſtirred up in their Affections.

Thus much briefly concerning the moſt eaſie *Method*, and true *Logick* of a Sermon, which was the firſt thing propoſed to be diſcuſſed; and being rightly underſtood, may be a very great help to facilitate this Service of Preaching.

## SECT. III.

### *Concerning Matter.*

THE next general Head to be insisted upon, is, concerning the invention of *Matter*: where there are two things considerable.

1. The Seasonableness of it to the Time and Auditory.

2. The Pertinency of it to the Text, or Subject we are to treat of.

The first of these must be left to the prudence of the Minister, in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his hearers, whether they are to be taught and *instructed* in some necessary *truth*, or to be *excited* unto some necessary *duty*: to which purpose, he must consider whether the generality of his hearers be either *ignorant* or *knowing*; whether *enemies to Religion*, or *Professors of it*; whether meerly *formal*, or truly *pious*; whether more *cheerful* and *zealous*, or more *cold* and *sluggish*. According to which variety, his Doctrine and Expressions must be variously suited. To use the same matter and manner in all Auditories, is as if a Shoomaker should make all his Ware of an equal size for children and men, great and little; there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures. As in other Invitations, we carve that to the guests which is most suitable to their several palats and appetites; so in these spiritual

ritual Feasts, we should be careful to fit our preparations unto the capacity and edification of the Hearers. This is the meaning of the Holy Ghost, ὀρθοτομεῖν τὸν λόγον, *rightly to divide the word of truth*, when, like a faithful *Steward*, he does proportion his dispensations according to the exigencies of the Family; when like a wise Physician he does fit his prescriptions according to the several necessities of his Patients. This is to have the *tongue of the learned, which knows how to speak a word in due season.* Luk. 12: 24. Isa. 50. 4.

2. The Matter must be *pertinent* and *natural* unto the Subject we are to insist upon: for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much dryness and slowness in their compositures, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this:

- Prayer.
- Reading.
- Meditation.

By the first, we must be prepared and directed both in our Judgments and Affections; by the second, we may inform and furnish our selves with Materials; by the third, we may digest them into the most proper way for the edification of others.

*Auguſt. de Scalis paſſad. c. 2.* others. *Lectio inquirit, Oratio poſtulat, Meditatio invenit, Contemplatio deguſtat* (ſaith a Father); Prayer does deſire, Reading does enquire, Study and Meditation do diſcover and digeſt.

1. *Prayer*; That God would direct and enable us for the particular ſervice that lies upon us. It was an uſual ſaying of *Luther*, *Bene orâſſe eſt bene ſtuduiſſe*; he always found himſelf in beſt temper for ſtudy, when he had firſt compoſed his thoughts, and raiſed up his affections by prayer. And certainly the weightineſs of the ſervice may juſtly deſerve this preparation. For if Queen *Eſther*, if *Nehemiah*, being to ſpeak to an earthly King for the temporal ſafety of their people, did firſt prepare themſelves this way; much more then ſhould Miniſters, who are to be Embaſſadors from the great God, concerning that weighty buſineſs of mens eternal Salvation.

2. *Reading*. It was the Apoſtle's advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to Reading*. And he ſays, that it is the ſtudy of the Scriptures that muſt make the *man of God perfect, throughly furniſhed*, 2 *Tim.* 3. 17. If this were neceſſary in thoſe primitive times, when men were extraordinarily inſpired with ſpecial gifts; much more now, when we cannot expect any immediate infuſion, but muſt apply our ſelves unto the natural proper means of attaining any ability.

3. *Meditation* and *ſtudy*, 1 Tim. 4. 15. *Meditate on theſe things*; give thy ſelf wholly to them;

them; ἐν τούτοις ἴσθι, *Be in them*; which phraſe implies much intention and induſtry in our ſtudies. *Demoſthenes* would have ſuch a one branded for a pernicious man to the Commonwealth, who durſt propoſe any thing publickly which he had not before-hand ſeriouſly pondered. What impudence is it then in the great buſineſs of Salvation, when a man appears before the Church, Angels, God himſelf, to diſcourſe in a looſe irreverent manner, ſo as to nauſeate and flat the devotion and attention of the hearers, to proſtitute the eſteem and authority of that ſacred Ordinance.

Let ſuch raſh perſons conſider, *Qualis ſit res ovile Chriſti, quam pulchra & Deo grata ſit ovium Chriſti ſocietas; in cujus medio Dominus ille eſt, cui ſol & luna famulantur, cui adſunt miniſtri ejus millia millium & decies centena millia! Quanta molis eſt Regnum Chriſti erigere, & Satanæ palatia demoliri,* &c. *Nic. Hemming. de Paſtore.*

But now becauſe amongſt thoſe helps of invention which fall under the Rules of Art, this of *Reading* is one of the principal; therefore it will deſerve a more large and particular conſideration.

There are two things which in our Reading and ſtudy may be of great advantage, 1. Good Books. 2. A right Method and *Series* of Matter to be firſt and moſt exactly enquired into.

There is no external help more effectual to direct a man unto pertinent uſeful matter upon all ſubjects and occaſions, than a *well-contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourſe unto the advice of other

other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to inquire into.

There are many men whose natural parts would extreamly improve, and grow very eminent, if they had but the knowledg and help of such Authors as are most suitable to their *genius* and employment; whereas on the other side, their abilities are much damped and kept low, whilst they are confined only to a scant ill-chosen Library.

There is as much Art and benefit in the right choice of such Books with which we should be most familiar, as there is in the election of other friends or acquaintance, with whom we may most profitably converse.

And this knowledg of Books, as it is in it self a very *specious* part of Learning, making oftentimes a more pompous shew than the knowledg of things; so is it likewise of very great use and advantage: for the attaining of this, the most proper effectual way is, by our own study and experience in the works of several Authors: But because that is a business of vast industry and much time, scarce consistent with the frequent returns of publick service requir'd of a constant Preacher, unless he be before-hand qualified for this by his education and leisure at the University; therefore there is another help to expedite our enquiry in this kind; namely, the perusal of such Books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have published

liſhed, with the ſeveral *Subjects* they have inſiſted upon, their *Editions*, *Tranſlations*, *Corruptions*, their eſteem and authority; of which kind there are ſeveral Writers, both Proteſtants and Papiſts. Such are theſe Diſcourſes:

Pauli Bolduani *Bibliotheca Theologica.*
Geor. Draudii *Bibliotheca Claſſica.*
Euſebius *de Scriptoribus Eccleſiaſticis.*
Geſneri *Biblioth. cum* Simleri *ſupplemento.*
Hieronymus *de Scriptoribus Eccleſiaſt.*
Fabiani Juſtiniani *Index Univerſalis.*
Johan. Molani *Biblioth. materiarum.*
Photii *Biblioth.*
Poſſevini *Apparatus ſacri.*
Sexti Senenſis *Biblioth.*
Trithemius *de Scriptoribus Eccleſiaſticis.*
Dav. Toſſani *Synopſis de Patribus.*
Gilberti Voetii *Biblioth. Theolog.*

Amongſt whom there are ſome that go by an Alphabetical order of the Authors names, as *Photius*, *Sextus Senenſis*, *Poſſevinus*, &c. Others obſerve an Alphabetical order in ſetting down the ſeveral matters and ſubjects they inſiſt upon; as, *Bolduanus*, *Draudius*, *Geſner*, *Juſtinianus*, &c. So that if a man would know either what Subject any particular Authors have treated upon, or what Authors have treated particularly upon any Subject, he may in them ſee references to this purpoſe.

Theſe are eſteemed the moſt advantageous helps for the underſtanding of Books in general; but more

more particularly, the Authors which are moſt proper and uſeful for the ſtudy of a Divine, are reducible to theſe three heads:

Thoſe which concern the ſtudy either for { *Scripture.* / The Body of *Divinity.* / *Antiquity.* }

The underſtanding of *Scripture* being one of the chief buſineſſes of a Miniſter, to which all his other ſtudies are ſubordinate;

'Tis to be ſuppoſed therefore in the firſt place, that he is provided with the Old and New Teſtaments, both in their *Originals* and moſt authentick *Tranſlations.*

Tranſlations of the Bible.

The chief *Tranſlations* of the Bible may be diſtinguiſhed into thoſe which are either in the { *Learned* / *Vulgar* } Language.

The Tranſlations of the Old Teſtament into the *learned* Language, are chiefly of five kinds.

1 Into *Chaldee*, commonly called the *Targum*, or *Chaldee Paraphraſes*, which in the *Hiſtorical* Books do for the moſt part render the true ſenſe of the Original; but in the *Hagiographa* is exceeding full of miſtakes, and do ſeldom come near the right meaning.

2. Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters (as the Tradition goes), which hath been always eſteemed of great authority and repute.

The other *Greek* Tranſlations by *Aquila*, *Symmachus* and *Theodoſio* are now loſt, excepting only ſome few fragments of them which yet remain.

3 Into

3 Into *Arabick:* This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, *Psalms*; and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translations, and by some corrupt Copy. It hath since been published for the whole Bible in the King of *France* his late Edition.

4 Into *Syriack:* This hath been esteemed for genuine and faithful.

5 Into *Latine*; of which Version there are several kinds; but the chief of them are these five:

1 The *Vulgar*, commonly ascribed to St. *Hierome*, though there be great reason to doubt of it.

2 *Pagnine's* Translation, which is of good antiquity and esteem; published *Anno Dom.* 1523; altered by *Arias Montanus*, in the Interlineary Bible.

3 The *Tigurine* Translation, begun by *Leo Juda*, and finished by other Reformed Divines, *Anno Dom.* 1543; published by *Robert Stephens*, 1557, with Notes annexed, which he ascribes to *Vatablus*. Munsters.

4 The Translation of *Sebastian Castalio*, which is for the most part very elaborate and subtil, but not without too much affectation of Elegance; published first, *Anno Dom.* 1551.

5 The *Latin* Version, which is in most common use amongst us; being performed by those learned men, *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgment.

The

The Translations of the New-Testament into the learned Languages, are either into { *Syriack*, *Latin*.

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some books, namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supplied by Dr. *Pocock*.

2. The *Latin* Translations are chiefly of three kinds; namely, 1 The *Vulgar*. 2 *Erasmus*. 3 *Beza*. Which are all commonly known, and in their several kinds of good repute.

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the Eighth's time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latin* Version; and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use, and greatest repute, are these three:

1. The *Geneva* Translation; so styled, because it was finished in that place by some *English* Exiles in Queen *Maries* time; being first published *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeth's* Reign, by Arch-bishop *Parker* and others; which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes; therefore King *James* caused another most exact Translation to be made of it in his time;

which is by way of distinction called,

3. The *King*'s Bible; being that which is now in common use amongst us.

The various Editions of the Bible in the learned Languages, have been so multiplied, that it is not easie (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance, or Correctedness, I will mention some of the chief. Edition of the Bible.

1. The *Hebrew*, with other Translations annexed, is of several kinds and Editions. *Hebrew* with Translations.

The *Complutensian* in *Spain*; containing the *Hebrew*, *Greek*, *Latin*, together with the *Targum* upon the *Pentateuch*, in six Tomes, fol. *Anno Dom.* 1515.

*Munster*'s Edition, with his *Latin* Version, and some Notes out of the *Rabbins*, printed at *Basil*, *Anno Dom.* 1534.

The King of *Spain*'s Bible, printed at *Antwerp* 1571, in eight Tomes, *fol.* containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphrase and Vulgar, with a *Latin* Translation of the 70, and *Targum*: And for the New Testament, the Original *Greek*, the Vulgar and *Syriack* Versions, together with a *Latin* Translation of the *Syriack*, by *Guido Roderianus*; besides an Interlineary Bible, and a large *Apparatus*; all very elegantly and correctedly printed.

*Vatablus* his Edition in three *vol. fol. Ann.* 1586. containing the *Hebrew*, the *Septuagint*, & the *Latin*.

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spain*'s Edition, except only the Interlineary Bible

and the *Apparatus*; and having further added the *Samaritan* Pentateuch, and a Translation of it, a *Syriack* Translation of the Old Testament, and an *Arabick* Translation of the whole Bible, with *Latin* Translations to each of them. A very pompous magnificent work, and might have been more useful, had the *Correctors* bestowed as much diligence and skill, as the *Publishers* did cost.

But that which is most full, and upon all accounts most conveniently contrived for use, is the late Edition in *England*, stiled *Biblia Polyglotta*, by the care of Bishop *Walton*, in six Volumes.

2. The Editions of the *Hebrew* Text without Translations, are likewise of divers kinds:

Hebrew alone.

By *Plantine*, with much truth and exactness, both in *Folio*, *Quarto*, *Octavo*, with and without points at several times.

By *Robert Stephens* at *Paris* in *Quarto*, in a very fair large Character; and after very elegantly and most correctedly, in 16.

By *Hutter* in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent letters, *Hamburg*, 1587.

By *Buxtorf*, with large *Rabbinical* Notes and Comments, 1618.

Septuagint.

3. The *Septuagint*, distinct from the Original Text, is Printed at *Rome*, and at *London*. At *Frankford* and *Paris* with a *Latin* Translation, and the fragments of the old *Greek* Interpreters, *Aquila*, *Symmachus*, and *Theodotion*; which fragments may likewise be had distinct in *Drusius* his *Fragmenta Veterum*, augmented with several other Explications and Annotations of his own.

4. The

4. The New-Testament for the chief Edition of it, hath been mentioned before; besides which there are very many others that are commonly known. New.Test.

Next to these, there are some other Discourses that in their several kinds may be very useful. Amongst these, some are

1 *Preparatory.*
2 *Principal,* and more direct.

1. Those may be stiled *Preparatory*, which lay down rules and directions for the profitable reading and right interpretation of Scripture. Such are these:

Bonfrerii *Præloquia in Scripturam.*
Ferdin. *de* Escalante *Clypeus concionatorum.*
Wolfgang. Franzius *de Interp. S. Script.*
Salom. Glassii *Philologia sacra.*
Andr. Hyperius *de S. Script. lectione.*
Flaccii Illyrici, *Clavis Scripturæ pars secunda.*
Jo. Euseb. Nierembergius *de Origine Scripturæ.*
And. Rivet. *Isagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. de Tena *Isagoge.*
Michaelis Waltheri *Officina Biblica.*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under these three Heads:

1 *Concordances.*
2 *Commentaries.*
3 *Reconcilers.*

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations; as also for the directing of us unto such Texts of which we have only some confused imperfect remembrance.

These are of two kinds, for { *Words.* / *Things.*

Concordances for *Words*, are those which reckon up the several places wherein such a word is mentioned.

These are either for the
- Original,
  - Old Testament,
    - Hebrew, *Buxtorfius.*
    - Chaldee, in some places of *Daniel* and *Isai.* *Mart. Trostius.*
  - New Testament in *Greek*, *Lucii Lexicon*, *Hen. Stephanus*; the same more correct by *Schmidius.*
- Translations of the
  - Old Testament into *Greek* by the Septuagint, *Conrad. Kircherus.*
  - New Testament into Syriack. *Mart. Trostius.*
  - Both, into
    - Latin, *Hen. Stephanus.*
    - English, *Cotton*, *Newman*, *Wickens*, the *Cambridg*-Concordance.

A Concordance of *Things* does sum up all the pertinent Scriptures unto any particular head or common place which denote the same sense, though it may be of different words: Some of these are in *Latin:* as,

Allotti *Thesaurus.*
Berchorii *Index moralis.*
Marlorati { *Thesaurus.* / *Enchiridion.*
Dan. Tossani *Index.*
Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kind in our *English* Tongue;

Mr. Bernard's *Thesaurus Biblicus.*
Bogan. *View of the Threats and Punishments recorded in Scripture.*
Clark's *Holy Oyl.*
Wilson's *Dictionary.*

Unto these may be added those Treatises that handle the several acceptions of words and phrases in Scripture; as,

Flaccii Illyrici *Clavis Scripturæ.*
Mr. Leigh's *Critica sacra.*
Petri Ravanelli *Bibliotheca sacra.*

*Commentators* are either upon some particular { Matter. / Books.

Those I style Commentators upon *Matter,* who do insist upon the explaining of some peculiar subjects, dispersedly contained in the several parts of Scripture. Such are those that handle

Scripture-Philosophy; as,

Bochart *de Animalibus S. Scripturæ.*
Joan. Bustamantius *de Animalibus S. Scripturæ.*
Wolf. Franzius *Hist. Animalium sacr.*
Levinus Lemnius *de Plantis sacris.*
Joh. Mattheſius *Expoſitio locorum S. Script. in quibus aliqua rei metallicæ fit mentio.*
Joh. de Mey *Sacra Phyſiologia.*
Franc. Rucus *de Gemmis ſacris.*
Valeſius *de Sacra Philoſophia.*

Scripture-Chronology; as,

Leo Allatius *de Menſuris Temporum.*
Hen. Alſtedii *Chronologia ſacra.*
Hugh Broughton's Conſent.
L. Capelli *Chronologia.*
Laur. Codomanni *Annales S. Scripturæ.*
Dr. Lightfoot his Harmony.
Ben Ar. Montani *Daniel. Antiqu.* lib. 9.
Sir Walter Rawleigh's Hiſtory.
Jac. Saliani *Annales à creatione ad Chriſtum.*
Joſ. Scaliger *de Emendatione Temporum.*
Dr. Simpſon *Chronologia.*
Ja. Uſſerii *Annales*; *& de Cainane Arphaxadi filio.*

Scripture-Geography, or Topography; as,

Jo. Adamantius *de ſitu Terræ ſanctæ.*
Chriſt. Adricomii *Theatrum terræ ſanctæ.*
Bocharti *Geographia ſacra.*
David Chytræi { *Itinerarium* / *Chronic.* } *totius S. Scrip.*
Mr. Fuller's Holy-Land.

The

The Travels of the Patriarchs.
Gasper Varrerius *de Ophyræ regione.*

Scripture-Measures and Weights; as,
Boizardus.
Ed. Brerewood *de ponderibus & pretiis veterum numorum.*
Capellus *de ponder. Num. & Mensur.*
Rob. Cenalis.
Dav. Chytræus.
Pet. Ciaconius.
Epiphanius.
Marquardus Freherus *de Numismate census.*
Mat. Hostus *de sex Hydriarum*, Johan. 2. *capacitate.*
Hulsius.
Joh. Mariana.
Ar. Montanus *de Mensuris sacris. Antiq. lib.* 7.
Occho.
Joseph Scaliger, Snellius } *de re nummariâ.*
Selden *de Anno civili & Calendario Judaico.*
Gasp. Waserus *de Antiquis Nummis.*

Sacred Structures.
Joh. Buteo *de Arca Noe.*
Lud. Capelli *Templi Hierosol. delineatio triplex.*
Mat. Hostus *in fabricam Arcæ Noe.*
Ar. Montanus *de fabrica Templi. Antiq. lib.* 5.

The Proverbial expressions either used or alluded to in Scripture, or *Adagialia Sacra*; as,
Martin Delrius.

Joan. Druſius { *Proverbiorum libex.* / *Adagia Hebraica.*
Andreas Schottus.
Joach. Zehner.

The Allegories in Scripture.

Roberti Holcot. *Alleg. utriuſque Teſtamenti.*
Iſidor. Hiſpalenſis *de Alleg.*
Hieron. Laureti *Sylva Alleg. totius Scripturæ.*
Ottomarus Luſcinius.

The Schemes and Tropes uſed in Scripture.

Beda.
Caſſiodorus.
Flaccius Illyricus *in parte ſecunda.*
Glaſſi *Philologia ſacra.*
Barthol. Weſthemeri *Tropi inſigniores ex utroque Teſtamento.*
Zehneri *Similitudines Biblicæ.*

There might be divers other the like Subjects inſtanced in, but theſe are ſome of the chief. Now in all difficulties that refer to any of theſe heads, a man may expect more full ſatisfaction from thoſe Authors that *purpoſely* inſiſt upon them, than from others, who do more *promiſcuouſly* comment at large.

Commentators upon the Books of Scripture, are very numerous, and of various kinds: I ſhall only mention ſome of thoſe whoſe Names are common and moſt eminent.

Upon

## Upon the Whole Bible.

Annotations.
English. 2 *vol. fol.*
Dutch. Translated by *Theodore Haak.*
Italian, by *Deodate.*
*Biblia Magna*, 5 v. fol. } by *Estius, Menochius, Tirinus, Eman. Sa.* }
*Biblia Maxima.*
*Daniel Brenius.* S. An.
*Cajetanus.* P
*Hugo Cardinalis.* P
* *Critica sacra.* 9 vol.
* *Hugo Grotius.*
*Jo. de la Hay.*
*Nic. Lyranus.* 1340. An.
*Mariana.* P. Annot.
*Luc. Osiander.* L. Annot.
*Pareus.* C
*Conradus Pellicanus.*
*Piscator.* C. Anal.
*Quistorpius.* L. Annot.
*Steph. Szegedinus.* C. An.
*Tremelii* Annot.
*Vatablus.* P. An.
*Waltherus.* L.

See many other Commentators mentioned in *Possevin, Draudius, Schottus,* The *Oxford* Catalogue.

## On the *Pentateuch.*

*Abarbanel.* R
*Aben Ezra.* R
* Henry Ainsworth. *E*
*Hen. Alstedius.* C
*Benedict. Aretius.* C
*Beda.* 730.
* *Jac. Bonfrerius.* P
*Jo. Brentius.* L
*Johan. Calvinus.*
*Seraph. Cappo a Porrecta.* P
*Catena Veterum.*
*David Chytraus.* L.
*Cyrillus Alexand.* 430.
*Ja. Drusius.* C
*Paulus Fagius.* C
*Ferus.* P
*Gregorius Magnus.* 600.
Arth. Jackson. *E*
*Salomon Jarchi.* R
*Francis. Junius.* C
*Corn. a Lapide.* P
*Malvenda.* P
*Menasse Ben Israel.* R
*Oleaster.* P
*Fab. Paulutius.* P
*Bened. Pererius.*
*Piscatoris Quæstiones.* C

*Auguſt. Steucus Engubinus* P *Annot. Theodoret.* 440.

*Toſtatus.* P
Jo. Trap. E *Annot.*

## On *Geneſis.*

*Tho. Aquinas.* 1270
*Auguſtinus.* 420
*Moſes Barcepha.* R
* Chriſt. Cartwright. E
*Jo. Chryſoſtom.* 400
*Cyrillus Alexand.* 430
*Mart. Delrio.* P
*Benedict. Fernandes.* P
*Jo. Gerhardus* L 3 vol. fol.
*Jo. de la Hay.* P
*D. Hieronymus.* 400
*Mart. Lutherus.*

*Aug. Marlorate.* C
*Pet. Martyr.* C
* *Joh. Mercerus.* C
*Marin. Merſennus.* P.Q.
*Wolf. Muſculus.* C
*Origenes.* 250
*Ben. Pererius.* P
* *And. Rivet.* C
*Victorin. Strigellius.* C
And. Willet. E
*Lod. Yſtella.* P
*Hulder. Zuinglius.*

## Upon *Exodus.*

* Chriſt. Cartwright. E
*Johan. de la Hay.* P
*Janſenius in* 15 *priora Cap.* P
*David Kimchi.* R 1200
Arth. Lake *in cap.* 19. E
*Lorinus.* P

*Chriſtoph. Pelargus.* L
*Benedict. Pererius in* 15 p. Cap. p.
* *Andr. Rivet.* C
And. Willet. E
*Hulder. Zuinglius.*

## On *Leviticus.*

*Cyrillus Alexand.* 430
*Schelomo ben Jakar.*

*Simeon ben Joachim.* R
* *Jo. Lorinus.* P

*Origenes*

*Origenes.* 250
*Chriſtoph. Pelargus.* L
*Pet. Serrames.* P
And. Willet. *E*

## On *Numbers.*

Guil. Atterſol. *E*
*Schelomo ben Jakar.* R
* *Johan. Lorinus.* P
*Origenes.* 250
*Chriſt. Pelargus.* L

## On *Deuteronomy.*

*Schelomo ben Jakar.* R
* *Jo. Lorinus.* P
*Mart. Lutherus.*
*Chriſtoph. Pelargus.* L
*Aug. de Quiros.* P
*Joh. Wolfius.* C

## On *Joſhua.*

*Auguſtinus.* 420
* *Bonfrerius.* P
*Brentius.* L
*Calvinus.*
*Chytræus.* L
*Druſius.* C
*Jo. Ferus.* P
*Levi ben Gerſom.* R
*Salomon Jarchi.* R
Arth. Jackſon. *E*
*Corn. a Lapid.* P
*Lavaterus.* C
*Coſm. Magalianus.* P
*Malvenda.* P
* *And. Maſius.* P
Jo. Mayer. *E*
*Arias Montanus.* P
*Origenes.* 250
*Rupertus.* Anno 1130
* *Nicol. Serrarius.* P. Qu.
*Theodoret.* 440
*Toſtatus.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Judges.*

*Auguſtinus.* 420
* *Fac. Bonfrerius.* P
*Jo. Brentius.* L
*Mart. Bucer.* C *Chy-*

*Chytræus.* L
*Jo. Druſius.* C
*Jo. Ferus.* P
*Levi ben Gerſom.* R
*Salomon Jarchi.* R
*David Kimchi.* R
*Corn. à Lapide.* P
*Ludo. Lavater.* C
*Coſm. Magalianus.* P
*Malvenda.* P
*Pet. Martyr.* C
Jo. Mayer. *E*
* *Arias Montanus.* P
*Pellicanus.*
Rich. Rogers. *E*
* *Nic. Serrarius.* P
*Theodoret.* 440.
*Toſtatus.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Ruth.*

*Aben Ezra.* R
*Gab. Acoſta.* P
Ven. *Beda.* 730.
* *Jac. Bonfrerius.* P
*Jo. Brentius.* L
*Chytræus.* L
*Joh. Druſius.* C
*Salomon Jarchi.* R
*Corn. a Lapide.* P
*Ludo. Lavater.* C
*Malvenda.* P
Jo. Mayer. *E*
*Iſaac Meir.* R
*Pellicanus.*
* *Gaſp. Sanctius.* P
* *Nic. Serrarius.* P
*Theodoret.* 440.
Topſhel. *E*
*Toſtatus.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Samuel.*

*Jo. Brentius.* L
*Jo. Calvinus.*
*Dion. Carthuſianus.* 1460
*Nic. Cauſin.* P. *Diſſertationes.*
*Jo. Druſius.* C
*Hieronymus.* 400.
*Schelomo ben Jaker.* R
*David Kimchi.* R
*Corn. a Lapide.* P
*Malvenda.* P
*Pet. Martyr.* C

Jo.

Jo. Mayer. E
Mendoza. P
Origenes. 250.
Pellicanus.
* Gasp. Sanctius. P
* Nic. Serrarius. P
Victor. Strigellus. P
Theodoret. 440
Toſtatus. P
Hugo de S. Victore. 1130
And. Willet. E

## On the *Kings.*

Jo. Brentius. L
Carthuſianus. 1460
Schelomo ben Jakar. R
Corn. a Lapide. P
Malvenda. P
Pet. Martyr. C
Jo. Mayer. E
Origenes. 250
Pellicanus.
Procopius. 520.
* Gasp. Sanctius. P
* Nic. Serrarius. P
Vict. Strigelius. C
Theodoret. 440
Toſtatus. P
Hugo de S. Victore. 1130

## On the *Chronicles.*

Carthuſianus. 1460
Jo. Druſius. C
Hieronymus. 400
Simeon ben Joachim. R
Salomon Jarchi. R
Corn. a Lapide. P
Lndo. Lavater. C
Malvenda. P
Jo. Mayer. E
Procopius. 520
* Gasp. Sanctius. P
* Nic. Serrarius. P
Theodoret.
Toſtatus. P

## On *Ezra.*

Aben Ezra. R
Ven. Beda. 730.
Jo. Brentius. L
Salomon Jarchi. R
Simeon ben Joachim. R
Corn. a Lapide. P

Lava-

*Lavaterus.* C
*Malvenda.* P
Jo. Mayer. *E*
*Procopius.* 520
* *Gasp. Sanctius.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Nehemiah.*

*Beda.* 730.
*Brentius.* L
*Ferus.* P
*A Lapide.* P
*Lavaterus.* C
*Malvenda.* P
Jo. Mayer. *E*
*Mr.* Pilkinton. *E*
* *Nic. Serrarius.* P
*Jo. Wolfius.*

## On *Esther.*

*Brentius.* L
Cowper. *E*
*Drusius.* C
*Franc. Fevardentius.* P
*Salomon Jarchi.* R
*Corn. a Lapide.* P
*Lavaterus.* C
*Malvenda.* P
Jo. Mayer. *E*
*Pet. Merlinus.* C
*Rabbanus Maurus.* 850
* *Gasp. Sanctius.* P
* *Nic. Serrarius.* P Quæst.
*Jo. Wolfius.* C

## On *Job.*

*Mr.* Abbot. *E*
*Aben Ezra.* R
*Augustinus.* 420. Annot.
*Jo. Bolducus* P
*Jo. Brentius.* L
Broughton. *E*
*Jo. Calvinus.*
Jos. Caryl. *E*
*Catena.* 24. *Grac. Doct.*
*Jo. Cocceus.* C
*Balth Gerderius.* P
*Jo. Drusius.* C
*Jo. Ferus.* P
*Levi ben Gersom.* R
*Gregorius Mag.* 600
*Hesychius.* 400

*Schelomo*

*Schelomo ben Jakar.* R
*Ludo. Lavaterus.* C
*Moses ben Maimon.* R
* *Jo. Mercerus.* C
*Pet. Merlinus.* C
*Origenes.* 250
* *Jo. de Pineda.* P
* *Gasp. Sanctius.* C
*Aug. St. Engubinus.* P
*Didacus a Stunica.* P

## On the *Psalms.*

Abbot. *E*
*Aben Ezra.* R
Hen. Ainſworth. *E*
*Ameſius.* C
*Amyraldus.* C Paraph.
*Ant. Angelius.* P
*Tho. Aquinas.* 1270
*Auguſtinus.* 420
*Fred. Balduinus.* L
*Beda.*
*Bellarminus.* P
*Beza.* C
*Calvinus.*
*Carthuſianus.* 1460
Cartwright on 15 *Pſ.* *E*
*Catena Græc. Patrum.*
Dickſon. *E*
Dan. Dike 124 *Pſ.* *E*
Downham. 15 *Pſ.* *E*
*Euthymius.* 1180
*St. Fabritius.* C *Concion.*
* Jo. Foord. *E*
* *Gilb. Genebrardus.* P
*Levi ben Gerſom.* R
Gouge on 116. *E*
* *Dr.* Hammond. *E*
*Conradus Heresbachius.* P
*Hieronymus.* 400
Arth. Jackſon. *E*
*Corn. Janſenius.* P
*Salomon Jarchi.* R
*David Kimchi.* R
*Pet. Lombardus.* 1160
*Jo. Lorinus.* P
*Malvenda.* P
*Marloratu.* C
*Dr.* Mayer. *E*
*Mollerus.* C
*Ar. Montanus.* P
* *Muis.* P
*Wolf. Muſculus.* C
*Bp.* Nicolſon. *E*
*Guil. Pariſienſis.* 1240
Pierſon on 27, 84, 85, 87 *E*
*Pitiſcus.* C
*Bp.* Reynolds on the 110 *E*
*Rob. Rollocus.* C
*Abra. Scultetus.* C
Sedgwick on 23 *Pſ.* *E*
*Aug. Steuch. Eugubinus.* E
Vicars. *E*

On

## On the *Proverbs.*

*Aben Ezra.* R
*Anton. Agelius.* P
*Ro. Baynus.* P
Ven. *Beda.* 730
* *Tho Cartwright.* C
Jo. Dod.
*Geierus.* L
*Levi ben Gersom.* R
*Hieronymus.* 400
*Rob. Holcot.* 1350
*Jansenius.* P
Jermyn. *E*
*David Kimchi.* R
*A Lapide.* P
*Lud. Lavater.* C
*Luther.* Annot.
*Dr.* Mayer. *E*
*Melanthon.* L
* *Jo. Mercerus.* C
*Guil. Parisiensis.* 1240
* *Salazar.* P
Fran. Taylor. *E*
Jo. Trap. *E*

## On *Ecclesiastes.*

*Aben Ezra.* R
*Beda.* 730
*Bonaventura.* 1280
*Jo. Brentius.* L
Hugh Broughton. *E*
* *Tho. Cartwright.* C
*Jo. Cotton.* C
*Jo. Ferus.* P
* *Geierus.* L
Thomas Granger. *E*
*Gregorius Neocæsariensis*
24 Paraph.
*Gr. Nyssenus.* 380. *Conc.*
*Hieronymus.* 400
*Jansenius.* P
*Solomon Jarchi.* R
Jermyn. *E*
*Lavaterus.* C
*Lorinus.* P
*Lutherus.* Annot.
*Malvenda.* P
*Isaac Meir.* R
*Melanthon.* L
* *Mercerus* C
*Guil. Parisiensis.* 1240
* Willm Pemble. *E*
* *Jo. de Pineda.* P
*Franc. Sanchez.* P
*Serrarius.* P
*Tollenarius.* P

*Hugh*

*Hugo de S. Victore.* 1130 | Jo. Trap. *E*

## On the *Canticles.*

*Ant. Agelius.* P
*Aben Ezra.* R
Hen. Ainſworth. *E*
*Hen. Alſted.* C
*Anſelmus.* 1100
Tho. Brightman. *E*
*Carthuſianus.* 1460
*Catena. Græc. Patrum.*
Jo. Cotton. C
*Gilbert. Foliot.* 1187
*Mart. Delrius.* P.
* *Mich. Ghiſler.* P
*Gregorius Mag.* 600
*Hieronymus.* 400
*Salomon Jarohi.* R
Arth. Jackſon. *E*
*Lutherus.*
*Jo. Mercerus.* C
*Malvenda.* P
*Guil. Pariſienſis.* 1249
*De Ponte.* P
*Pſellus.* 850
Robotham. *E*
* *Gaſp. Sanctius.* P
*Paulus Sherlogus.* P
* *Theodoretus.* 440

## On *Iſaiah.*

*Abarbanel.* R
*Aben Ezra.* R
*Did. Alvarez.* P
*Tho. Aquinas.* 1270
*Beda.* 730
*Jo. Brentius.* L
*Hen. Bullingerus.* C Hom
* *Calvinus.*
*David Chytræus.* L
* *Cyrillus Alex.* 430
W. Day. *E*
*Euſeb. Cæſari.* 320
*Fran. Forerius.* P
*Hieronymus.* 400
*Salomon Jarchi.* R
*David Kimchi.* R
*Cor. a Lapide.* P
*Lutherus.*
*Malvenda.* P
*Malloratus.* C
*Arias Montanus.* P
*Hen. Mollerus.* C
*Alex. Morus* C. in cap. 53
*Wolf. Muſculus.* C
*Oleaſter.* P.

*Mich. de Palatio.* P
*Hect. Pintus.* P
*Barthol. Pitiscus.* C
*Procopius.* 520
*Aug. de Quiros.* P
*Gasp. Sanctius.* P
*Abra. Scultetus.* C

## On *Jeremiah.*

*Abarbanel.* R
*Tho. Aquinas.* 1270
*Jo. Brentius.* L
*Bullingerus.* C Hom.
* *Jo. Calvinus.*
*Chr. a Castro.* P
*David Chytraus.* L
* *Pet. a Figueiro.* P Par.
* *Mich. Ghislerus.* P
*Hieronymus.* 400
*Salomon Jarchi.* R
*David Kimchi.* R
*A Lapide.* P
*Maldonatus.* P
*Malvenda.* P
*Origenes.* 250
*Amandus Polanus.* C
* *Sanctius.* P
* *Theodoretus.* 440
*Dan. Tossanus.* C Paraph.

## On the *Lamentations of Jeremiah.*

*Aben Ezra.* R
*Gab. Acosta.* P
*Tho. Aquinas.* 1270
*Bonaventura.* 1280
Broughton. *E*
*Bullingerus.* C.
* *Jo. Calvinus.*
*Alp. a Castro.* P
*Mart. Delrius.* P
*Ferus.* P
* *Pet. a Figueiro.* P
*Hieronymus.* 400
*Salomon Jarchi.* R
*Cor. a Lapide.* P
*Jo. Maldonatus.* P
*Benedictus Mandinus.* P
* *Pet. Martyr.* C
*Isaac Meir.* R
*Melancthon.* L
*Origenes.* 250
*Hector Pintus.*
*Amandus Polanus.* C
* *Gasp. Sanctius.* P
* *Theodoret.* 440
*Dan. Tossanus.* C
John Udal. *E*
*Hugo de S. Victore.* 1130
*Zuinglius.* Up-

## Upon *Ezekiel.*

*Abarbanel.* R
* *Calvinus.*
*Carthusianus.* 1460
*Gregorius Mag.* 600
*Hieronymus.* 400
*Salomon Jarchi.* R
*Junius.* C
*A Lapide.* P
*Lavaterus.* C
*Maldonatus.* P
*Origenes.* 252
*Hector Pintus.* P
*Pellicanus.* P Z
*Amandus Polanus.* C
* *Gasp. Sanctius.* P
*Pet. Serranus.* P
* *Theodoretus.* 440
* *Villalpandus.* P
*Steph. Zegedinus.* C

## On *Daniel.*

*Abarbanel.* R
*Aben Ezra.* R
*Hen. Alsted.* C
*Tho. Aquinas.* 1270
Broughton. *E*
*Bullingerus.* C
* *Calvinus.*
*Carthusianus.* 1460
*Geierus.* L
*Levi ben Gersom.* R
*Conradus Graserus.* C
*Hieronymus.* 400
*Fran. Junius.* C
*Corn. a Lapide.* P
*Lutherus.*
*Maldonatus.* P
*Melancthon.* L
*Arias Montanus.* P
* Parker. *E*
*Ben. Pererius.* P
*Hect. Pintus.* P
*Amandus Polanus.* C
*Rollocus.* C
* *Sanctius.* P
* *Theodoretus.* 440
*Jo. Wigandus.* L
* An. Willet. *E*

## On the Twelve Minor Prophets.

*Abarbanel.* R
*Aben Ezra.* R
*Beda.* 730
* *Calvinus.*

*Carthusianus.* 1460
*Alphonsus* } *a Castro.*
*Christoph.* }
*Cyrillus Alexand.* 430
*Danæus.* C
*Drusius.* C
*Ste. Fabricius.* C. concio.
*Pet. a Figueiro.* P
*Hemmingius.* C
*Hieronymus.* 400
George Hutchison. *C*
*Salomon Jarchi.* R
*David Kimchi.* R
*Cor. a Lapide.* P
*Arias Montanus.* P
D. Mayer. *E*
*Fran. Ribera.* P
* *Gasp. Sanctius.* P
* *Jo. Tarnovius.* L
* *Theodoretus.* 440
M. Trap. *E*

## On *Hosea.*

*Jo. Brentius.* L
Jer. Burroughs. *E*
*Hicro. Guadalupensis.* L
*Lutherus.*
*Balthasar Meisnerus.* L
* *Jo. Mercerus.* C
*Hen. Mollerus.*
*Amandus Polanus.* C
Bp. Reynolds. *E*
* *And. Rivet.* C
*Dr.* Sibs. *E*
*Imman. Tremelius.* C
*Theophylactus.* 900
* *Hieron. Zanchius.* C

## On *Joel.*

*Benjam. Bonerus.* L Par.
*Joan Faber.* P
*Lutherus.*
* *Mercerus.* C
*Hugo de S. Victore.* 1130

## On *Amos.*

Seb. Benefield. *E*
*Jo. Brentius.* L
*Lutherus.*
* *Mercerus.* C
*Mat. Quadratus.* P
*Rusfinus.* 400

On

## On *Obadiah.*

*Mart. Lutherus.*
Edw. Barbury. *E*
* *Mercerus.*
* Jo. Rainoldus. *E*
*Hugo de S Victore.* 1130

## On *Jonah.*

* Bp. Abbot. *E*
*Gab. Acosta.* P
Atterſol. *E*
* *Pet. Barb.* C
*Jo. Brentius.* L
*Fran. Fevardentius.* P
*Fran. Junius.* C
* Bp. King. *E*
*Lutherus.*
* *Joan. Mercerus.* C
*Theophylactus.* 900
*Jo. Treminius.* P

## On *Micah.*

*Jo. Brentius.* L
* *Da. Chytræus.* L
*Lutherus.*

## On *Nahum.*

* *Da. Chytræus.* L
*Ludo. Crocius.* L
*Lutherus.*
*Hector Pintus.* P
*Theophylactus.* 900
*Jo. Winkelmannus.* L

## On *Habakkuk.*

* *Chytræus.* L
*Lutherus.*
Marbury. *E*
*Winkelmannus.* L

## On *Zephaniah.*

* *Martin. Bucerus.* C
*Lutherus.*
*Jo. Winkelmannus.* L

## On *Haggai.*

*Frid. Balduinus.* L
*Jo. Ecchius.* P
*Phil. Melanchthon.* L
*Rainolds.*
*Didacus a Stunica.* P
*Balthasar Willius.* C
*Winkelmannus.* L

## On *Zechariah.*

*Frid. Balduinus.* L
* *Da. Chytræus.* L
*Lutherus.*
*Phil. Melanchthon.*
* Will. Pemble.
*Jo. de Reyroles.* P. Quest.
*Didacus a Stunica.* P
*Balth. Willius.* C

## On *Malachi.*

*Gab. Acosta.* P
*Frid. Balduinus.* L
*Dan. Chytræus.* L
*Jo. Martinus.* C
*Melanchthon.* L
*Hen. Mollerus.* C
*Amandus Polanus.* C
*Aug. de Quiros.* P
Will. Sclater. *E*
* Rich. Stock. *E*
*Balth. Willius.* C
*Winkelmannus.* C

## Upon the *New-Testament.*

*Fen. Aretius.* C
* *Theod. Beza.* C. Ann.
*Carthusianus.* 1460
* Tho. Cartwright. *E*
*Catena Græc. Patrum.*
*Drusius* Annot.
* *Erasmus.* P Paraph.
Fulk. *E*
*Gregorius Mag.* 600
* Dr. Hammond. *E*
* *Heinsius.* C Ann.
*Fla. Illyricus.* L
*Cor. a Lapide.* P
Dr. Lightfoot. *E*
*Marloratus.* C
Jo. Mayer. *E*

*Zac.*

*Zac. Methuſius.* L
*Alph. Salmeron.* P
* *Schmidius.* Annot. L
*Dan. Toſſanus.* C
Jo. Trap. *E*

## *Upon the Four Goſpels.*

*Tho. Aquinas.* 1270
*Ben. Aretius.* C
*Auguſtinus.* 420
*Sebaſt. Barradius.* P
*Jo. Brentius.* L
* *Luc. Brugenſis.* P
*Mart. Bucerus.* C
*Bullingerus.* C
* *Calvinus.*
* Cartwright. C
*Catena Aurea.*
* *Chemnitius.* L
*Ada. Contzen.* P 2vol. fol.
* *Lud. de Dieu.* C
*J. Gerſom.* 1420
*Nic. Gorranus.* 1350
*Hieronymus.* 400
* *Cor. Janſenius.* P
Dr. Lightfoot. *E*
*Maldonatus.* P
*Bened. Mandinus.*
Jo. Mayer. *E*
*Arias Montanus.* P
*Aloyſius Novarinus.* P
*Guido de Perpiniano.* P
*Rupertus.* 1120
*Alphon. Salmeron.* P
*Scultetus.* C
* *Theophylactus.* 900
*Dan. Toſſanus.* C
Jo. Trap. *E*
*Hugo de S. Victore.* 1130

## On *Matthew.*

* *Anonymus*, ſaid to be *Chryſoſtom.*
*Anſelmus.* 1100
*Aquinas.* 1270
*Alphon. Avendanus.* P
*Auguſtinus.* 420
*Crellius. S.*
* *Chryſoſtomus.* 400
Dav. Dickſon. C
* *Epiſcopius.*
*Ferus.* P
*Rod. Gualtherus.*
*Claud. Guilliandus.* P
*Hieronymus.* 400
*Hilarius.* 350
*Phil. Melanchthon.* L

*Gasp. a Melo.* P
* *Musculus.* C
*Aloys. Novarinus.* P
*Origenes.* 250
*Guil. Parisiensis.* 1240
*Angelus de Paz.*
*Rob. Stephanus.* C
*Dan. Tossanus.* C
* *Tostatus.* P

## On *Mark.*

*Albertus M.* 1280.
*Beda.* 730
*Lamb. Daneus.* C Quest.
*Jo. Gerson.* 1420
*Angel. del. Paz.* P
* *Rob. Stephanus.* C
*Jo. Winkelmannus.* L
*Vital. Zuccolo.* P Hom.

## On *Luke.*

*Ambrose.* 730
*Beda.* 730
*Bonaventura.* 1280
*Catena Grac. Patrum.*
*Isid. Clarius.* P
*Hier. Guadalupensis.* P
*Gas. Mela.* P
*Origenes.* 230
*Angelus de Paz.* P
* *Rob. Stephanus.* C
*Did. Stella.* P
* *Fran. Tolet.* P
*Vit. Zuccolo.* P

## On *John.*

*Aquinas.* 1270
*Augustinus.* 420
*Bonaventura.* 1280 Hom
*Catena Grac. Patrum.*
* *Chrysostomus.* 400
*Cyrillus Alexand.* 430
*Hemmingius.* L
* *Jo. Perus.* P
*Lutherus.*
*Melancton.* L
*Musculus.* C
*Origenes.* 230
*Hieron. Osorius.* P
*Michael de Palatio.* P
*Chr. Pelargus.* L
*Ben. Pererius.* P
*Ribera.* P
* *Rob. Rollocus.* C
*Paul Tarnovius.* L
*Fran. Tolet.* P

On

## On the *Acts*.

*Dav. Arcularius.* L
*Beda.* 730
*Brentius.* L
*Bullingerus.* C.
* *Calvinus.*
*Joach. Camerarius.* L
*Catena Vet. Pat.*
*Chrysostomus.* 400
*Lud. de Dieu.* C
* *Jo. Ferus.* P
*Fromondus.* P
*Nic. Gorranus.* 1350
*Gregorius Mag.* 600
*Rod. Gualtherus.* C
*Cor. a Lapide.* P
* *Lorinus.* P
Jo. Mayer. *E*
*Arias Montanus.* P
*Aloys. Novarinus.* P
*Oecumenius.* 1070
*Alph. Salmeron.* P
*Tho. Stapleton.* P
* *Theophylactus.* 900
*Dan. Tossanus.* C
Jo. Trap. *E*

## On the *Epistles*.

*Ambrosius.* 370
*Anselmus.* 110
*Aquinas.* 1270
*Beda.* 730
*Bullingerus.* C
* *Calvinus.*
*Ambrosius Catharinus.* P
* *Chrysostomus.* 400
*Adam Contzen.* P
Dav. Dickson. C
*Guil. Estius.* P
*Nic. Gorranus.* 1350
*Rod. Gualtherus.* C
*And. Hyperius.* C
*Be. Justinianus. P* 3 Tom
* *Cor. a Lapide.* P
*Pet. Lombardus.* 1160
Jo. Mayer. *E*
* *Musculus.* C
*Oecumenius.* 1070
*Beat. Remigius.* 880
* *Theodoretus.* 440
* *Theophylactus.* 900
*Dan. Tossanus.* C
Jo. Trap *E*
*Hugo de S. Victore.* 1130
*Conrad. Vorstius.* C

On

## On the Epistle to the *Romans*.

*Augustinus.* 420
*Frid. Balduinus.* L
*Jo. Brentius.* L
*Mart. Bucerus.* C
*Adam Contzen.* P
*Crellius.* S
*Lud. de Dieu.* C
*Episcopius*, incap. 9. 10. 11.
Elton *on chap.* 7, 8, 9.
* *Jo. Ferus.* P
*Marcil. Ficinus.* 1440
*Jo. Gerhardus.* L
*Gomarus.* C
Goodwin *on chap.* 9.
* *Pet. Mart.*
*Phil. Melancthon.* L
* *Wolf. Musculus.* C
*Cornelius Mussus.* P
*Gasp. Olevianus.* C
*Origenes.* 250
Elnath. Par. *E*
*Ben. Pererius.* P
*Rob. Rollocus.* C
Sclater *on chap.* 4. E
*Dominic. Soto.* P
*Stapleton.* P
* *Fran. Tollet.* P
And. Willet. *E*
Wilson. *E*

## On the Epistles to the *Corinthians*.

*Frid. Balduinus.* L
* *Pet. Mart.* in Prim. C
*Phil. Melancthon.* L
* *Wolf. Musculus.* C
*Tho. Morton.* in Prim. C
Guil. Sclater. *E*
*Tho. Stapleton.* P
Dr. Sibs, 1 *ch.* 2 *ep.*
*Geor. Wenrichius.* L

## To the *Galatians*.

*Augustinus.* 420
*Frid Balduinus.* L
*Jo. Brentius.* L
*Crellius.* S
Lushington. *E*
*Lutherus.*
* *Musculus.* C
* Will. Perkins. C
*

*Rob.*

*Rob. Rollocus.* C
*Adam Sasbout.* P
*Jo. Wigandus.* L
*Jo. Winkelman.* L

## To the *Ephesians.*

Paul Bain. *E*
*Frid. Balduinus.* L
*Bodius.* C
* *Lud. Crocius.* L
* *Musculus.* C
*Ang. de Quiros.* P
*Rob. Rollocus.* C
*Adam. Sasbout.* P
*Ab. Scultetus.* C
* *Hieron. Zanchius.* C
*Geor. Wenrichius.* L

## To the *Philippians.*

Hen. Airay. *E*
*Frid. Balduinus.* L
*Jo. Brentius.* L
* *Gomarus.* C
* *Musculus.* C
*Ad. Sasbout.* P
*Jo. An. Velasquez.* P
* *Hieron. Zanchius.* C

## To the *Colossians.*

*Frid. Balduinus.* L
* Nic. Byfield. *E*
*Tho. Cartwright.* C
* Bp. Davenant. *E*
Edw. Elton. *E*
*Melanchton.* L
* *Musculus.* C
*De Quiros.* P
*Rollocus.* C
*Sasbout.* P
* *Hieron. Zanchius.* C

## To the *Thessalonians.*

* *Jo. Gomarus.* C
Bp. Jewel. *in Prim.* *E*
*Pet. Morschovius.* S
* *Musculus.* C
*Rollocus.* C
* Dr. Sclater. *E*

*Pet.*

*Pet. Steuartius.* P
* *Sanchius.* C
*Zuinglius.*
*Wenrichius.* L

## To *Timothy.*

*Alex. Alesius.* L
*Frid. Balduinus.* L
*Lamb. Daneus.* C
* *Claud. Espencæus.* P
*Ant. Fayus.* C
*Jo. Gerhardus.* L
*Hemmingius.* L
*Cosm. Magalianus.* P
*Melanchthon.* L
* *Musculus.* C
*Ad. Sasbout.* P
* *Scultetus.* C
*Lud. Soto.* major. P

## To *Titus.*

*Alex. Alesius.* L
* *Lud. Crocius.* L
* *Claud. Espencæus.* P
*Cosm. Magalianus.* P
*Ad. Sasbout.* P
* *Ab. Scultetus.* C
*Lud. Soto.* major. P
* Tho. Taylor. *E*

## To *Philemon.*

* Atterſol. *E*
*Brentius.* L
*Daneus.* C
* Dans Dike. *E*
*Fran. Fevardentius.* P
* *Gomarus.* C
*Phil. Pareus.* C
*Ab. Scultetus.* C

## On the *Hebrews.*

Dav. Dickſon. C
*Jo. Gerrardus.* L
* *Gomarus.* C
*Dr.* Gouge. *E*
* *An. Hyperius.* C
W. Jones. *E*
*Fr. Junii.* Para.
G. Lawſon. *E*

Luſhington.

Lushington. *E*
*Polyc. Lyserus.*
*Dr.* Owen. *E*
*Mic. de Palatio.* P
Perkins. *C*
*Fran. Ribera.* P
*Sayrout.* P
*Schlichtingius.* S
*Scultetus.* C
* *Ludov. de Tena.* P Qu.

## *On the 7 Canonical Epistles.*

*Hen. Alsted.* C
* *Tho. Aquinas.* 1270
*Beda.* 730
*Bullingerus.* C
* *Calvinus.*
* *Estius.* P
*Nic. Gorran.* 1350
*Rod. Gualther.* C
*Nic. Hemmingius.* L
*Cor. a Lapide.* P
*Lorinus.* P
*Salmeron.* P
*Dan. Tossanus.* P
*Mat. Turnemannus.* L

## On the Epistle of *James.*

* *Brochman.* L
*Didac. Daza.* P
*Fran. Fevardentius.* P
*Bapt. Folengius.* P
* *Jo. Laurentius.* C
Tho. Manton. *E*
Jo. Mayer. *E*
*Balt. Paez.* P
*Aug. de Quiros.* P

## On the Epistles of *Peter.*

Bp. Alley.
*Amesius.* C
Tho. Adams *in ep.* 2.
* Nic. Byfield. *E*
*Bapt. Folengius.* P
*Jo. Gerhardus.* L
* *Jac. Laurentius.* C
*Lutherus.*
*Turnemannus.* L
*Jo. Winkelman.* L

On

## On the first Epistle of *John*.

*Augustinus*. 420
John Cotton. *E*
* *Lamb. Danæus*. C
* *Episcopius*.
*Jo. Ferus*. P
*Bapt. Folengius*. P
Hardy. *E*
*Turnemannus*. L
* *Zanchius*. C

## On the second Epistle.

* *Danæus*. C
*Jo. Jac. Grynæus*. C
W. Jones. *E*
Ed. Pocock. *E* Annot.

## On the third Epistle.

* *Lamb. Danæus*. C
W. Jones. *E*
Edw. Pocock. *E*
*Nicolaus Selneccerus*. L
*Hieron. Zanchius*. C

## On the Epistle of *Jude*.

*Jac. Bolduc*. P
* *Danæus*. C
*Feverdentius*. P
*Hyperius*. C
*Fran. Junius*. C
William Jenkyn. *E*
*Lutherus*.
Tho. Manton. *E*
*Phil. Pareus*. C
* Will. Perkins. *E*
*Aug. de Quiros*. P
*Sasbout*. P
*Sibelius*. C

## On the *Revelation*.

Alabaster. *E*
*Albertus Magnus*. 1280
*Alsted*. C
*Anselmus*. 1100 Au-

*Auguſtinus.* 420. Hom.
*Beda.* 730
Brightman. *E*
*Joach. Camerarius.* L
*Dav. Chytræus.* L
Cotton. 13 ch. *E*
Will. Cowper. *E*
Dent. *E*
*Lud. de Dieu.* C
*Epiſcopius* in cap. 2 & 3
*Forbes.* C
*Jo. Gerardus.* L
*Gorranus.* 1350
*Jo. de la Hay.* P
King James. *Paraph.*
*A Lapide.* P
*Laurentius.* C
*Mede *E*
*Caſp. Melo.* P
*Napier.* C
Perkins *in 2 pr. cap. 3. E*
*Ribera.* P
*Toſſanus.* C
*Viegas.* P

Amongſt all theſe Commentators, it would be too great preſumption for any private man to compare them, or ſay which is beſt; ſince there is ſcarce any one ſo well acquainted with all of them, as to be able to paſs ſuch a cenſure: And beſides, concerning thoſe that are commonly known, there are few that agree in the ſame judgment, one preferring this, and another that; and therefore it will be ſafeſt to give only ſome general characters of them.

Some of the Interpreters are more eſpecially eminent for their *Authority* and *Antiquity*; as, the Comments of the Fathers, *Ambroſe*, *Auguſtine*, *Bernard*, *Chryſoſtome*, the *Cyrills*, *Euſebius*, *Gregory* the Great, *Gregory Nyſſen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact*.

Amongſt the later Writers, ſome are eminent for their Orthodox ſound judgment, and proper and uſeful matter: So the Proteſtant Commentators in general; as, *Alſted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*,

*Bullinger, Calvin, Chemnitius, Danæus, Drusius, Gerard, Hyperius, Junius, Lavater, Luther. Pet. Martyr, Melanchthon, Mercer, Moller, Musculus, Parens, Piscator, Rivet, Rolloc, Scultet, Tarnov. Zanchy,* &c.

More especially our *English* Divines, whose abilities and genius's (when they apply themselves this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the Works of *Ainsworth, Ames, Bain, Byfield, Cartwright, Davenant, Hammond, Perkins, Slater, Willet,* &c.

Amongst the Popish Interpreters, some are more eminent for their subtilty and rational learning in the explaining of Scripture; such were generally those *School-men* who have undertaken to comment upon it; as, *Albertus M. Alexander de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Estius, Mic. de Palatio, Dominic. Soto,* &c.

Others amongst them are eminent for solid, pious matter, in practical things, and points not controverted; as, *Brugensis, Ferus, Jansenius.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *a Lapide, Lorinus, Maldonat, Masius, Mendoza, Pererius, Peneda, Ribera, Salmeron, Sanctius, Serrarius, Tolet,* &c.

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and Texts of Scripture: Of which kind, the Homilies of the ancient Fathers are the first; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory,* &c.

As

As for the common *Poſtillers*, they are for the moſt part rejected by our graveſt, moſt judicious Divines, as being generally uſeleſs and empty. But there are ſome amongſt them of better eſteem; as,

| Proteſtants. | Papiſts. |
|---|---|
| * *Dr.* Boys. | *Beſſeus.* |
| *Dieterícus.* | *Coppenſtenius.* |
| *Jac. Laurentius.* | *Fonſeca.* |
| *Stumphius.* | *Gal. Inchino.* |
| *Zepperus.* | *Labata.* |
| | *Muſſus.* |

To which may be added thoſe Diſcourſes of this kind, upon occaſional ſubjects:

*Georgii Groſſi Theſaurus Concionum omnigenarum, nempe Catecheticarum, Præparatoriarum, Euchariſticarum, Nuptialium, Funebrium, Anniverſariarum, Pœnalium, Auſpicatorium, Valedictoriarum, &c.*

*Pontani conciones funebres, ex variis Autoribus collectæ.*

*Jo. Noviomagi Penu concionum tum nuptialium, tum funebrium.*

*Jo. Geminiani conciones funebres.*

A Collection of *Engliſh* Funeral-Sermons, ſtiled Ὀφείλων.

'Tis the common opinion, That amongst all such kinds of Works, our *English* Sermons and Treatises are most elaborate and useful. It was the judgment of a very learned man, *That if the choice and best observations which have been made dispersedly in our* English *Sermons (leaving out the largeness of Exhortations and Applications thereupon) had been set down in a continuance, it would be the best Work in Divinity that hath been written since the Apostles times.*

L. *Verulam* his advance of Learning.

And certainly there is either some special eminency in their Writings, or else there is some peculiar *Genius* in men of the same Country, which makes their notions seem unto one another more proper and acceptable.

Amongst our *English* Divines, these are, for Sermons and practical Divinity, some of the most eminent in several kinds.

Bp. Andrews
Mr. Atterſol
Mr. Ball
Mr. Byfield
Bp. Bilſon
Mr. Bolton
Bp. Brownrig
Mr. Burgeſs
Mr. Burroughs
Bp. Cooper
Mr. Dod
Bp. and Mr. Downham
Mr. { Dan. / Jerem. } Dyke
Dr. Featly
Mr. Gataker
Dr. Tho. Goodwin
Dr. Gouge
Mr. Greenham
Bp. Hall
Dr. Hammond
Dr. Harris
Mr. Hieron
Mr. Hooker
Dr. Jackſon
Bp. Lake
Bp. Morton
Mr. Pemble.

Mr.

Mr. Perkins.
Dr. Preſton.
Bp. Reynolds.
* Bp. Sanderſon.
Dr. Sibbs.
Mr. Smith.
Bp. Taylor.
Bp. Uſher.
Mr. Wheatly.

Thus much concerning the two firſt kinds of Books that tend to make a man a good Textuary, namely, *Concordances* and *Commentators*. The third ſort that was mention'd, is *Reconcilers*.

Under the head of *Reconcilers*, thoſe may be conſider'd who do purpoſely inſiſt upon the unfolding of difficult Texts, and reconciling of ſuch Scriptures as ſeem oppoſite to one another; of which kind are ſuch Authors as theſe:

*Althameri, Conciliatio locorum pugnantium.*
*Alba, in difficiliora loca.*
*Gerardi Bergomenſis, Conciliatio V. T. cum. N.*
*Cornel. Bertram. Specimen Expoſitionum in diffic. utriuſq; Teſtamenti loca.*
*Lucæ Brugenſis, in Variantia SS. Bibl. loca.*
*Cameron.*
*Cumerani Conciliatio loc. pug.*
*Epiſcopii Reſponſ. ad 64 Quæſtiones.*
*Eſtius in difficiliora loca.*
*Junii Parallela.*
*Maimonides Doctor Perplexorum.*
*Menaſſeh* Ben *Iſrael Conciliatio.*
*Pelargi Quæſtiones.*
*Scharpii Symphonia Prophetarum.*
*Spanhemii Dubia Evangelica.*

*Street*'s dividing of the hoof.
*Thaddæus.*
*Mic. Waltheri Harmonia totius Scripturæ.*

In which Authors a man may justly expect to find the great difficulties of Scripture more exactly discussed and unfolded, than in other Commentators.

To these may be added such *Critical* Discourses as do make more particular search into those difficult Texts that are dispersed in several parts of Scripture: such are

*Joh. Albæ selectæ Annotationes.*
*Appendices* to the Criticks, 2 Vol.
*Arnoldi Bootii Annotationes sacræ.*
*Buxtorfii Dissertationes sacræ, 2 Vol.*
*Angeli Caninii Disquisitiones.*
*La Cerda Adversaria sacra.*
*Joh. Croii Observationes sacræ.*
*Dieterici Antiquitates Biblicæ.*
*Dilheri Disputationes Academicæ.*
*L' Empereur Varia.*
*Pet. Fabri Agonisticon.*
*Fesselii Adversaria sacra.*
*Filesaci selecta.*
*Fulleri Miscellanea.*
*Gatakeri Cinnus, & Adversaria.*
Gregorie's Observations.
*Hackspanii notæ Philologicæ.*
*Heinsii Aristarchus.*
*Hottingeri Varia.*

*Lidii*

*Lydii Agoniſtica ſacra.*
Mede's *Diatribe.*
Sir Norton Knatchbull. Annotations.
*Rumetii Viridarium.*
*Tarnovii Exercitationes.*
*Urſini Arboretum Biblicum.*
*Vorſtius de Hebraiſmis Novi Teſtamenti.*

Theſe are the ſeveral kinds of Treatiſes that do more immediately tend to the explaining of Scripture, and to make a man a good *Textuary.*

2. There are ſome other very uſeful Diſcourſes which treat of the *Body of Divinity*; and theſe are,

Either
- *Positive*, as
  - *Catechisms*
    - Latin,
    - English,
  - *Common-Places*, whether
    - Epitomes.
    - More large.
  - *Casuists*,
  - *School-men*, upon the
    - Sentences.
    - Summs.
- *Polemical*, relating to several Controversies about
  - *Discipline*,
    - Episcopacy,
    - Presbytery,
    - Independency,
  - *Doctrine*, with the
    - Papists,
    - Lutherans,
    - Socinians,
    - Arminians,
    - Anabaptists,
    - Antinomians.

1. *Catechisms* are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of Faith, by which all Doctrines must be tried, and the most fundamental

tal principles of Religion wherein they ought chiefly to instruct their Hearers. These are so generally known, that I shall need to mention but few of them. In *Latin* there are *Amesius* and *Ursinus*; in *English* there is the Church-Catechism, Bp. *Andrews*, Mr. *Ball*'s, Mr. *Bains*, Mr. *Broxholms*, Mr. *Crook*'s Guide, Bp. *Hall*'s, Mr. *Hieron*'s, Dr. *Nowell*'s, Bp. *Usher*'s Catechisms, Dr. *Wall*'s his Explan. *&c.*

2. The usual *Common-places* of Divinity, are *Systematically* handled by these Authors: 2. Common-places.

*Alsted.*
*Amesius.*
*Calvinus.*
*Episcopii disputationes Theologicæ.*
*Keckerman.*
*Piscator.*
*Tilenus.*
*Trelcatius.*
*Wendelinus.*
*Wollebius*, &c.

They are more largely insisted upon in these following Discourses:

*Altingii Loc. Com.*
*Aretii Problemata.*
*Brochmanus.*
*Bucani Loci Com.*
*Chamieri Loci Com.*
*Chemnitii loci Communes*
*Danæi Isagoge.*
*Episcopii Institutiones Theologicæ.*
*Gerardi Loci Com.*
*P. Martyris Loci Com.*
*Musculi Loci Com.*
*Polani Syntagma.*
*Theses Salmurienses.*
*Theses Sedanenses.*
*Walæi Loci Com.*

Besides these, these are other Common-places wherein the matter is *Alphabetically* disposed under

der several heads, from which a man may be supplied with the most common observations and notes upon any single Theme. And though these are by many men rejected as occasions of idleness, yet they may be sometimes very useful, both for learned men to recall such notions of which they retain only some confused remembrance; and for others also, who have not leisure or reading suitable to their employment: of this kind, amongst the Protestants, there is

*Beyerlink.*
*Gruteri Polyanthea.*
*Magiri Polymnemon.*
*Zuinger.*

Amongst the Popish Writers:

*Labatæ Apparatus.*
*Langii Polyanthea Novissima.*
*Musæi Viridarium.*
*Peraldi summa virtutum & vitiorum.*

Besides these of *positive* Divinity, there are some other Writers that are stiled *Mystical* Divines, who pretend to some higher illumination, and to give rules for a more intimate and comfortable communion with God. And these of late have been by some much cried up and followed; but they do, in the opinion of many sober and judicious men, deliver only a kind of Cabalistical or *Chymical*, *Rosicrucian* Theology, *darkning wisdom with words*; heaping together a *farrago* of obscure

ſcure affected expreſſions, and wild Allegories, containing little of ſubſtance in them, but what is more plainly and intelligibly delivered by others. Some of the chief amongſt them are theſe:

*De Avila.*
*Barbinſon.*
*Behem.*
*Bloſius.*
*Climachus.*
*Hen. Harphius.*
*Barth. Riccius.*
*Jo. Ruſbrochius.*
*Fran. Sales.*
*Thom. a Jeſu.*
*Joh. Thaulerus.*
*Wigelius.*

3. The ſtudy of *Caſuiſts* may be very uſeful for a Preacher, in reſpect of the difficulties in practical Divinity. Amongſt them, theſe are ſome of the moſt eminent:

*Hen. Alſtedius.*
*Guil. Ameſius.*
*Jo. Azorius.*
*Frid. Balduinus.*
*Mart. Bonacina.*
*Lud. Candidus.*
Dav. Dickſon.
*Vincent. Fillincius.*
Bp. Hall.
Dr. Hammond's Anſwer to ſix Queries.
*Barth. Keckerman.*
*Diana Panormitana.*
Will. Perkins.
*Raynerus de Pyſis.*
*Tho. Sanchez.*
Bp. Saunderſon.
*Greg. Sayrus.*
*Sylveſter.*
Bp. Taylor his *ductor dubitantiam.*
*Fran. Tolet.*

Unto

Unto these may be subjoined those Authors which have treated particularly of the

Lords Prayer.
Creed.
Decalogue.
Sacraments.

Which are generally much of the same nature and use with the Casuists.

*On the Lords Prayer.*

Bp. Andrews.
Babington.
Bains.
*Bucanus.*
*Calvinus.*
*Cyprianus.*
*Lam. Danæus.*
Dent.
Mr. Dod.
Downham.
Dr. Gouge.
Greenwood.
*Gregor. Nyssen.*
Hooker.
Bp. King.
John Mayer.
*Martinus.*
Will. Perkins.
*Alph. Salmeron.*
*Hier. Savanorola.*
*Hug. de S. Victore.*
*Lud Vives.*

*On the Creed.*

Tho. Adams.
*Hen. Alsted.*
*Amyraldus.*
Ashwel.
Bp. Babington.
N. Byfield.
*Calvinus.*
Chr. Cartwright.
*Cyprianus.*
*Danæus.*

Dr.

Dr. Gill.
Dr. Heylin, *fol.*
Dr. Jackſon.
*Lutherus.*
*Martinus.*
Mayer.
*Del. Paz.*
Perkins.
Dr. Pierſon, *fol.*
*Zanchius.*

*On the Decalogue.*

*Hen. Alſted.*
Bp. Andrews.
*Aquinas.*
Bp. Babington.
*Calvinus.*
Jo. Dod.
Elton.
*John Gerſon.*
*Lutherus.*
Jo. Mayer.
*Martinus.*
*Pet. Martyr.*
*Melanchthon.*
*Muſculus.*
Will. Perkins.
*And. Rivet.*
*Jo. Voſſius.*
*Hieron. Zanchius.*

*On the Sacraments.*

*Pet. de Alliaco.*
*Ambroſius.*
Will. Atterſol.
Tho. Blake.
*Gerardus.*
*Martinus.*
*Guil. Pariſienſis.*
Rogers.
*Greg. Sayrus.*
*Guil. Suecanus.*
*Paulus Tarnovius.*
*Wilhel. Zepperus.*

Beſides the Authors of Common-places, and the School-men that comment on the the fourth Book of the Sentences, who do largely treat upon this ſubject.

Amongſt the Writers of Controverſies, the *Schoolmen* are in the firſt place conſiderable, who diſpute

dispute over the whole Body of Divinity, in many nice and subtile Questions. And though this kind of Learning do not deserve so much of our time and study, as they themselves bestowed upon it, a great part of it being but as *Cobwebs*, fine for the spinning, but useless; and he were an unwise man, who having *bread* and *wine* hanging on either side of him (the wholsome nutriment of the Old and New-Testament) would notwithstanding be continually gnawing upon a *flint-stone*; yet because they were men of acute fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Amongst these, the two chief are { *Lombard.* / *Aquinas.*

*Peter Lombard* is the first, who is therefore called the Master of the *Sentences*; his Books being as the Text, which are wholly commented upon by

*Alex. de Ales.*
*Guil. Altissiodorensis.*
*Tho. Aquinas.*
*Gab. Biel.*
*Bonaventura.*
*Jo. Capreolus.*
*Dio. Carthusianus.*
*Durand.*
*Estius.*
*Ockam.*
*Scotus.*

The first Book of the Sentences does treat of God

God, his Nature, Names, Properties, *&c.* This is commented upon particularly by

*Pet. de Alliaco.*
*Greg. Ariminenſis.*

The ſecond Book of the Sentences does treat of the Creatures, Angels, Men, Original ſin, Free-will, *&c.* Upon which, theſe are ſome of the moſt eminent Commentators:

*Marſilius Ingen.*
*Ægidius Romanus.*
*Archangelus Rubeus.*

The third Book does ſpeak of Chriſt his Incarnation, Paſſion, Merits; of Faith, Hope, Charity, and other Graces. Upon this there is

*Pet. de Alliaco.*
*Jo. de Rada.*

The fourth Book treats of the Sacraments, Reſurrection, Judgment, and ſtate after this life. Upon this there is

*Adrianus.*
*Richardus de media villa.*
*Dom. a Soto.*

As theſe Books of Sentences, ſo the Sums of *Aquinas* are likewiſe made choice of by the School-men, as another Text upon which to

to enlarge themſelves. Theſe are commented upon by

*Rob. de Arriaga.*
*Dominicus Bannez.*
*Tho. a Vio. Cajetanus.*
*Fran. Cumel.*
*Fran. de Lugo in primam partem.*
*Did. Ruiz.*
*Fran. Suarez.*
*Greg. de Valentia.*
*Gab. Vaſquez.*

Particular Controverſies about Diſcipline, are of ſeveral ſorts; thoſe that concern

1. Epiſcopacy.
2. Presbytery.
3. Independency.

Concerning *Epiſcopacy*, there are theſe Authors.

| Pro. | Con. |
|---|---|
| Bp. Andrews. | Anſwer to Downham's Sermon. |
| Bp. Bancroft. | The Provincial Aſſembly of *London*. |
| Bp. Bilſon. | Paul Bain. |
| Dr. Burges. | Blondel. |
| Bp. Downham. | Calderwood his *Altare Damaſcenum*. |
| Bp. Hall. | Tho. Cartwright. |
| Dr. Hammond. | Parker. |
| Dr. Heylin. | |
| Hooker. | |
| Maſon. | |

Bp.

Bp. Sanderſon.
Dr. Stillingfleet. *Irenic.*
Bp. Taylor.
Bp. Whitgift.

*Walo Meſſalinus & de primatu Papæ*, by *Salmaſius.*
*SMECTYMNUUS.*

## Concerning *Presbytery.*

| Pro. | Con. |
|---|---|
| Anſwer to B. *Bramhall.* | The forecited Diſcourſes that are for Epiſcopacy. |
| Anſwer to the Reaſons of the diſſenting brethren. | Bp. *Bramhall*, Warning againſt the *Scots* Diſcipline. |
| *Apollonius.* | A Declaration concerning Church-Government, and Presbyteries. |
| Prov. Aſſemb. Lond. | |
| *Bailies* Vindication. | |
| *Gerſoni Buceri, Amica Collatio cum* Georg. Downham. | *Gralla, ab Anonym.* |
| The Divine Right of Church-Government, by the *London* Miniſters. | *Iſſachar*'s Burden. |
| *Gillaſpy*'s Aſſertion of Government in *Scotland*, & *Aaron*'s Rod. | The Reaſons of the diſſenting brethren. |
| *Paget*'s Defence of Church-Government. | *Saravia de gradibus Miniſtrorum.* |
| *Rutherford.* | *Matth. Sutliv. de Preſbyterio.* |
| *Salmaſius de Apparatu ad Primatum Papæ.* | *Tileni Parænesis.* |
| *Gellius Snecanus.* | |

The

The debate concerning *Independency*, is but of late years, and hath scarce been treated of in any of the Learned Languages. There are these Authors

| *For it.* | *Against it.* |
| --- | --- |
| Amongst the *Brownists*, *Ainsworth*, *Cann*, *Robinson*, in several parts of their Writings. | *Apollonius.* |
| Apologetical Narration. | *Bailie*'s Dissuasive. |
| The way of the Churches in *N. England.* | *Ball*, Trial of the grounds tending to separation. |
| *Cotton*'s Keys of the Church. | *Edwards* { Reasons. Antapology. |
| *John Goodwin*'s Answer to the Antapology. | *Herl*, The Independency on Scriptures, of the Independency of Churches. |
| *Mather*'s and *Tomson*'s Answer to *Herl.* | *Hudson*, Concerning the Essence and Unity of the Catholick Church. |
| *Ludov. Molineus.* | *Rathband*'s Relation of Church-courses in *New England.* |
| *Norton*'s Answer to *Apollonius.* | *Rutherford.* |
| | *Spanhemius.* |
| The 32 Questions. | Dr. *Steward*'s { Considerations. Duply. |
| *Wells* his Answer to *Rathband.* | *Vindiciæ Clavium.* |

Parti-

Particular Controverſies about *Doctrine*, are very numerous, and of ſeveral kinds. The ſix before mentioned are in theſe times moſt common and general.

## 1. *PAPISTS.*

| Pro. | Con. |
|---|---|
| *Becanus.* | *Ameſii Bellarm. enervatus* |
| | Bp. Bramhall. |
| *Bellarminus.* | *Chamier.* |
| | *Chemnitius.* |
| Creſſy. | *Dallæi Varia.* |
| | Davenantius. |
| *Card. Perron.* | Dr. Hammond. |
| | *Morney.* |
| Ruſhworth's Dialogues. | *Moulin.* |
| | *Pareus.* |
| W. Sergeant. | Perkins. |
| | Pool. |
| *Stapletonus.* | *Rivetus.* |
| | Bp. Taylor. Diſſwaſive. |
| *Greg. de Valentia.* | *Tilenus.* |
| | *Voetius.* |
| Tho. White. | Whitaker. |

There are, beſides, ſome mixed Diſputes of this kind, in our *Engliſh* Tongue; wherein the Arguments on each ſide are put together: As

Abbot and Biſhop.
Chillingworth and Knot.

Jewel and Harding.
Arch-biſh. Laud and Fiſher.
Raynolds and Hart.
Dr. Stillingfleet againſt *T. C.*
Dr. Tillotſon againſt *W. S.*
White and Fiſher.

Beſides ſuch Authors as treat of theſe Controverſies more generally, and at large, there are others that inſiſt chiefly upon ſome particular Subjects; as concerning

*Infallibility.*

Mr. Chillingworth.
Ld. Falkland.
Dr. Hammond's Vindication.

*Oral Tradition.*

Bp. Bramhall.
Dr. Hammond.
Dr. Tillotſon's Rule of Faith.

*Reſolution of faith.*

*Epiſcopii Regula Fidei. Reſp. ad Pet. Wadingum Labyrinthus Pontificius.*

*Schiſm.*

*Amiraldus de Seceſſione à Rom. Eccleſ.*
Bp. Bramhall.

*Dalle-*

*Dallæus.*
Dr. Hammond.
Sir Rog. Twiſden.

*Apocryphal Books.*

Bp. Couſins, Canon of *Scripture.*
Dr. John Raynolds.
*Spanhemus de Libris Apocryphis.*

*The Maſs.*

Bp. Morton.
*Pet. du Moulin.* Anatomy of the Maſs.
*J. Placæus.*

*Tranſubſtantiation.*

*Albertinus de Euchariſtia.*
Bp. Bramhall againſt Militier.
Mr. Down.
Mr. Gataker.
Bp. Taylor.

*Image-worſhip.*

*Chamieri Epiſtolæ Jeſuiticæ.*
*Dallæus.*
*Epiſcopius, de cultu Imaginum.*
Dr. Hammond, of Idolatry.
Mr. Mede, Apoſtacy of the later times.
Dr. John Raynolds.

*Antichriſt.*

*Abbot.*
*Danæus.*
King James.
*Mareſius de Antichriſto.*
Dr. Hen. Moor, Myſtery of Iniquity.
Morney.
Mr. Potter of the Number 666.
Whitaker.

*Allegiance to Princes.*

Bp. Andrews *Tortura Torti.*
Dr. Bernard *Clavi trabales.*
Collins Aſſertation of Bp. Andrews, *&c.*
Dr. Hammond.
King James.
Bp. Morton againſt Parſons.

*Supremacy.*

Blondel againſt Perron.
Dr. John Raynolds againſt Hart.

*Equivocation.*

Barns.
Mr. Maſon.
Bp. Morton againſt Parſons.

2 *The Lutherans.*

| Pro. | Con. |
|---|---|
| *Echardi Fasciculus.* | *Bezæ Colloquium Montispelgartense.* |
| *Jo. Himmelii.* { *Cal. Baptis. Matæolog. Cal* | *Lud. Crocii Examen Mat Hoc* |
| *Matth. Hoe, Calvinistarum descriptio.* | *Lamb. Danæi Resp. ad Nic. Selneccerum.* |
| *Ægid. Hunnii* { *Calvin. confut. cal. Judaizans* | *Hildebrandi Orthodoxa Declaratio.* |
| *Conrad. Schlusselburgi.* | *Dav. Parei Orthodoxus Calvinus.* |
| *Theologia Calvinistarum.* | *Wendelini Exercitationes.* |

3 *The Socinians.*

| Pro. | Con. |
|---|---|
| Biddle. | *Arnoldus.* |
| *Crellius.* | *Christ. Becmanni Exercitationes.* |
| *Enjedinus.* | *Bisterfeldius.* |
| *Gettichius.* | *Jo. Botsacci Anti Crellius.* |
| *Goslavius.* | Burgesis. |
| *Hierov. Musacharow.* | *Abr. Calovius de Hæres. Socin.* |
| | Chowney. |
| *Ostorodius.* | *Esenius.* |
| *Pessecus.* | Estwick. |
| *Catech. Racoviensis.* | *Grotius de Satisfact. Christi.* |
| | *Hornbeck.* |
| *Ruarus.* | *Junius de divinitate Filii.* |

| | |
|---|---|
| *Jonas Slichtingius.* | *Sib. Lubbertus cont. Socinum.* |
| | *Maresius.* |
| | *Martini Synopsis Photinianism.* |
| *Smalcius.* | Dr. Owen. |
| | *Placeus de Christi divinitate.* |
| *Socinus.* | Pool. |
| | *Jacob. ad Portum.* |
| *Volkelius.* | *Smiglecius.* |
| | *Stegmani Photinianismus.* |
| | *Paul. Tarnovius de Trin.* |
| | *Thalei Anatome Samosatenis.* |

4 *The Arminians.*

| Pro. | Con. |
|---|---|
| *Arminii opera.* | Abbot. |
| *Bertii Collatio Hagiensis.* | *Amesius Con. Grevenchovium.* |
| *Castellio.* | *Amesii Coronis.* |
| *Corvinus contra.* { *Bogermannum.* *Tilenum.* *Molinaeum.* | —— *Antisynod.* |
| *Episcopia Varia.* | Bayli's Antidote against Arminianism. |
| Jo. Goodwin. | Anth. Burgess. |
| Hoard's Gods love to mankind. | Bp. Davenant. |
| *Confessio Remonstrantium* | Dr. Featly. |
| *Apologia Remonstrant.* | Bp. Hutton. |
| *Scripta Synodalia Remonstrantium.* | Kendal against Goodw. |
| Thomson. | *Latius de Pelagianis.* |
| *Vorstius contra Piscatorem.* | *Molinaei Anatome.* |
| | *Acta Synod. Dordracen.* |
| | *Triglandius.* |
| | *Twissii Vindiciae.* |
| | *Videlius de Arcanis.* |
| | *Walaus cont. Corvinum.* |

5 *The*

5 *The Anabaptists.*

| *Pro.* | *Con.* |
| --- | --- |
| There is scarce any Book of note, in defence of all the Opinions that are held by this Sect. | Baily. |
| | Baxter. |
| | Blake. |
| | Calvin. |
| | Church. |
| | *Cloppenberg.* |
| For that particular against *Pœdobaptism*, it hath been of late much debated by | Cobbet. |
| | Cook. |
| | Cotton. |
| | Dr. Featly. |
| | Geree. |
| Mr. Tombs in his *Exercitation Examen Apology, &c.* | Jo. Goodwin. |
| | Hall. |
| | Dr. Hammond six Que. |
| Fisher. | Hussey. |
| | Marshal. |
| | *Lucæ Osiandri Enchirid.* |
| Laurence, Vanity of Childish Baptism. | Reading. |
| | *Jos. Simlerus.* |
| | Simpson. |
| | Stephens. |
| | Bp. Taylor of Pœdobaptism. |
| | *Jo. Wigandus.* |

6 *The Antinomians.*

| *Pro.* | *Con.* |
|---|---|
| I know not of any Author who does Scholastically maintain any of these points: they who are commonly cited for it, are, | History of Antinomians<br>Tho. Bedford.<br>Ant. Burges.<br>Gataker.<br>Geree against Doctor Crisp.<br>William Hynde concerning the office and use of the Moral Law. |
| *Johan. Islebius Agricola.*<br>Dr. Crisp. Sermons.<br>M. Eaton { Honycomb. / Dead faith.<br>Saltmarsh.<br>Ro. Town, the Assertion of Grace. | *Lutheri disputationes tres contra Antinom.*<br>Rutherford.<br>Joh. Sedgewick.<br>Dr. Taylor, the Use of the Law. |

The third kind of Authors proper for a Divine, are such as concern the study of Antiquity: Under which head, the Authors upon these several subjects may be reduced; namely, concerning

1 Jewish Learning.
2 The Heathen Moralists.
3 The Writings of the Fathers.
4 Ecclesiastical History.
5 Councils.
6 Confessions.
7 Hæresiologies.

8 Lives

8 Lives.
9 Martyrologies.
10 Liturgies and Rituals.
11 Festivals.

### 1 For Jewish Learning.

*Bertramus de Republica Judæorum.*
*Buxtorfii Tiberias.*
*Lexicon Rabinicum.*
*Synagoga Judaica.*
*Cunæus de Repub. Hebræorum.*
*Pet. Galatinus.*
Dr. Godwin's Jewish Antiquities.
*L'Empereur Clavis Talmudica.*
Dr. Lightfoot, The { Temple-Service. / Temple.
*Maimonides de legibus Hebræorum.*
*Aria Montani Antiquitates Judaicæ.*
*Schickardi* { *Examen. Comment. Rabinicorum.* / *De Jure Regum apud Hebræos.*
*Seldeni* { *De Jure Gentium libri.* / *De Synedriis.* / *Uxor Hebraica.*

### 2 The Heathen Moralists.

The two chief Authors in this kind, are *Plato* and *Aristotle*; men of clear reason, and profound judgment; whose works are sufficiently known: But, besides these, there are,

*Antoni-*

| | |
|---|---|
| *Antoninus.* | *Plotinus.* |
| *Arrianus in Epict.* | *Plutarchus.* |
| *M. T. Cicero.* | *Salustius Gr. L.* |
| *Epictetus.* | *Seneca.* |
| *Hierocles.* | *Simplicius in Epictetum,* |
| *Maximus Tyrius.* | *Xenophon.* |

*Seneca in traducendis vitiis salsus & elegans, ac vehemens etiam. De moribus nemo felicius scripsit quàm Plutarchus, cujus libelli digni sunt qui ad verbum ediscantur, e quibus Basilius & Chrysostomus multa fidentur hausisse.*

Unto these may be added those Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature, and the Use of Reason in sacred matters, and the like; such as,

*Andronici Rhodii Ethica.*
Bacon's Essays.
*Cœlius Secundus.*
*Collius de Animabus Paganorum.*
*Crellii Ethica.*
*Danei Ethica Christiana.*
*Gassendi Philosophia Moralis.*
*Lipsii manuductio ad Stoicam Philosophiam.*
*Rainaudus de virtutibus & vitiis.*
*Raimundi de Sabundis Theologia naturalis.*
Dr. Sharrock, *Hypobecis Ethica sive de officiis secundum Naturæ jus.*
*Stobæus.*
*Nic. Videlii Rationale Theologicum.*

*Jo.*

*Jo. Voſſius de Theologia Gentili.*
*Wendelini Philoſophia Moralis.*

### 3 The Writings of the Fathers.

The ancient Fathers are uſually reckoned up, according to the Centuries wherein they lived.

**The firſt Cent.**

*Clemens Romanus.*
*Ignatius.*
*Dionyſius Areopagita.*
*Polycarpus.*

**The ſecond Cent.**

*Juſtin Martyr.*
*Athenagoras.*
*Irenaus.*

**The third Cent.**

*Tertullianus.*
*Theophilus Antiochenus.*
*Clemens Alexandrinus.*
*Origenes.*
*Gregorius Thaumaturgus*
*Cyprianus.*
*Arnobius.*
*Lactantius.*

**The fourth Cent.**

*Euſebius Cæſarienſis.*
*Athanaſius.*
*Hilarius.*
*Cyrillus Hieroſol.*
*Baſilius.*
*Gregorius Nazianz.*
*Epiphanius.*
*Ambroſius.*
*Gregorius Nyſſenus.*
*Theodoretus.*
*Hieronymus.*
*Chryſoſtomus.*

**The fifth Cent.**

*Auguſtinus.*
*Cyrillus Alexandrinus.*
*Chryſologus.*
*Salvian.*
*Proſper.*
*Fulgentius.*

The

The sixth and seventh Centuries.

*Gregorius Magnus.*

The eighth Cent.

*Beda.*
*Damascenus.*

The ninth Cent.

*Nicephorus.*

The tenth, eleventh, and twelfth Cent.

*Theophylactus.*
*Anselmus.*
*Bernardus.*
*Pet. Lombardus*, &c.

Divers others of the lesser Fathers, see in *Bibliotheca Græc. Patrum.*

Many of the most eminent amongst these, are thus chara&tered and censured by *Erasmus.*

*Basilius dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis.*

*Athanasius in docendo mirus.*

*Chrysostomi scripta popularia sunt, & ad imperitæ multitudinis aures animosque accomodata.*

*In Gregorio Nazianzeno multum est acuminis, vehementiæ satis.*

*Tertullianus durus est, tametsi salsus in confutandis hæreticis, nasutus in traducendis vitiis.*

*Cyprianus apertus, vehemens, serius nec infeliciter fluens.*

*Ambrosius habet argutias, & sententias affectatas, sæpe etiam subobscuras.*

*Hieronymus ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.*

*Au-*

*Auguſtinus in genere extemporali fœlix eſt & argutus, ſed dulcior eſt quàm gravior.*

*Gregorius Pontif. Rom. ſimplex & pius.*

*Prudentius licet carmina ſcripſit, multum ſpirat Chriſtianæ facundiæ.*

*Bernardus feſtivus, jucundus, nec ſegnis in movendis affectibus.*

In the reading of the Fathers, and other ancient Books, there is much caution to be uſed for the diſtinguiſhing of their *ſpurious* works from ſuch as are true and *genuine:* To which purpoſe there are particular directions ſet down at large in theſe Tracts.

*Bellarminus de Scriptor. Eccleſiaſticis.*
*Coci cenſura quorundam ſcriptorum.*
*Daillè de uſu Patrum.*
*Pſeud-epigraph.*
D. Hammond and Dr. Owen } concerning the Epiſtles of *Clemens* and *Ignatius.*
Dr. James his Cenſure.
Mr. Perkins his demonſtration of the Probleme.
Dr. John Raynolds.
*Riveti Critici ſacri ſpecimen.*

Many of the Fathers are Logically contracted by *Scultetus,* in the *Medulla Patrum,* as alſo *Rous* in his *Mella Patrum*; which may be very uſeful both for thoſe who intend with profit to read any of them over; and for others alſo, who have not means or leiſure to peruſe them at large.

4. Ec-

## 4 Eccleſiaſtical Hiſtory.

This ſubject is variouſly treated of, either briefly in Epitomes, or more at large; either more generally, for a long ſucceſſion of times; or more particularly, for ſome few ages.

### Epitomes.

*Jo. Capelli Hiſtor. Eccleſ.*
*Conrad. Hornei Compend. Hiſtor. Eccleſiaſt.*
*Leti compendium Hiſt. Civ. & Eccleſ.*
*Matthiæ Theatrum.*
*Jo. Micrelii Syntagma Hiſtor. Eccleſiaſt.*
*Nicephori Breviarium per Petavium.*
*Dav. Parei Epitome.*
*Philoſtorgius per Gothofredum.*
*Scoglii Hiſtoria Eccleſiaſtica.*
Simpſon's Hiſtory of the Church.
*Spondani Epitome Baronii.*

### More large.

*Baronius.*
*Centuriatores Magd.*
*Dorotheus.*
*Evagrius.*
*Euſebius.*
*Hottinger* in 6 vol.
*Joſephus.*
*Nicephorus.*
*Ruffinus.*
*Socrates.*
*Sozomen.*
*Sulpitius Severus.*
*Theodoretus.*

Unto

Unto which may be added,

*Jo. Forbesii Institutiones Historico Theologicæ.*

Fuller's Church History of Great Britain.

Bp. Godwin's History of Bishops, with Harrington's Appendix.

*Goldasti Historia.*

Dr. Heylin's History of Episcopacy.
The Sabbath.
The Reformation.

*Hospiniani Historia Jesuitica.*

*Ludo. Lucii Historia Jesuitica.*

The continuation of the sacred Story from *Nehemiah* to Christ, by Dr. *Mayer*, at the end of his English Comments lately published.

Morland's Hist. of the Waldenses.

*Mornæi Historia Papatûs.*

Bp. Montague's *Apparatus & Origenes & Analecta.*

Bp. Parker's *Antiquitates Britannicæ.* By *Josseline.*

*Perin*'s History of the Waldenses.

Bp. Usher *de Britannicarum Ecclesiarum primordiis.*
——*De Eccles. Successione.*
——*Historia Gottescalci.*

## 5 Councils.

Councils are either { General / Particular } in { Large. / Little. }

*Concilia generalia. Binii* Gr. Lat. 10. vol.
*Romæ* 4 vol.
By *Crab.* 3 vol.
*Caranzæ Epitom.*
*Longii a Coriolano, Epitom. Concil.*

*Conci-*

Concilia { *Gallicana Sirmondi.* / *Britanica. Spelman.* 2 vol. / *Hiſpanica. Garcia.*

*Balſamon. in Concilia.*
*Synodus Epheſ.*
*Juſtelli Bibliotheca Canonica.*
*Photii Nomocanon.*
*Sguropuli Concil. Florentinum.*
*Zonaras in Concilia.*

Of the Council of *Trent*, we have particularly,

The Hiſtory written by *Padre Paolo Servita:* and lately another oppos'd to it, by Cardinal *Pallavicino*; alſo the Hiſtory by *Scipio Henricus*; and a judgment of theſe three compared together, by *Cæſar Aquilinius.*

Againſt this Council have been written,

The *Examen*, by *Chemnitius:*

And the *Review*, ſaid to be written by *Ranchin*, tranſlated into Engliſh by Dr. *Langbain.*

Unto which Councils may be ſubjoyned, as being very uſeful, and ſomething of this nature, the Canon-Law, *Corpus juris Canonici.*

6 Confeſſions.

*Corpus Confeſſionum.*
*Confeſſio Auguſtana.*
Harmony of Confeſſions.

Beſides

Besides many other Confessions of particular Churches, which according to the various light, and several occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

## 7. Hæresiologies.

*Augustinus.*
*Alp. a Castro.*
*Damascen.*
*Epiphanius.*
*Guido Carmelita.*
*Irenæus.*
*Leontius de Sectis.*
Eph. Paget.
*Petræi Hæresiologia.*
*Petri Siculi Manic Hist.*
*Philastrius.*
*Joh. Pontani Catal. Hær.*
*Prateolus.*
*Schlusselburgii Catal.*
*Vincentius Lirinensis.*

## 8. Lives.

*Abel Redivivus.*
*Melchior Adam. de vit. Theol. Germ.*
*Balai Centuriæ.*
Rob. Barns.
*Theod. Bezæ Icones virorum Illustrium.*
*Joan. Bismareus.*
*Georgius Maior.*
*Goveanus de vitis Patrum Occident.*
*Halloix. de vit. & script. patrum. 1 & 2 seculi.*
*Hieronymus de illustribus Ecclesiæ doctoribus.*
*Lipomannus de vitis Sanctorum.*
*Pitsæus.*
*Platina de vitis Pontificum.*
*Rosweydus de vitis Patrum Orientis.*

9 Martyrologies.

*Adonis Martyrolog.*
*Baronii Martyrologium.*
Fox his Book of Martyrs.
*Monumenta Martyrum.*
*Rosweidi Martyrologium Romanum.*
*Saussaii Martyrol. Gallicanum.*
*Usuardi Martyrol.*

10 Liturgies and Rituals.

Of the Roman Church. Their *Breviary. Missal. Ritual. Pontifical. Durantus.*
Of the Greek Church. Their Εὐχολόγιον.
Of the English.
Bp. Sparrows *Rationale.*
H. Le Strange. Alliance of Divine Offices.

11 Festivals.

*Hospinian. de Festis.*
*Stuckius.*

These are the several kinds of Books which are most proper and useful for a Preacher; and these are some of the most eminent Authors in each kind. It would be expedient for a Minister to be provided, at least, with one of each sort; unto which he might have recourse upon all doubts and enquiries of these kinds. And this may be one special advantage for the invention of Matter.

SECT.

## SECT. IV.

### *Concerning a Regular Scheme of the chief Heads in Divinity.*

THE ſecond Help propoſed for this purpoſe, was a right method and ſeries of Matter, to be firſt and moſt exactly enquired into, when a man ſtudies over the chief Heads of the whole Body of Divinity, according to ſome natural method and dependance: by which means, the ſeveral parts will give mutual light to one another, and the better enable a man to ſee into the principles and bottom of things. And when he has thus deliberately paſſed over the whole, he may afterwards with the more facility enlarge himſelf upon any particular Text or Subject, as occaſion ſhall require.

Our chief Collections in the ſtudy of theſe Heads, may be contrived under the form of Sermons, every Sermon containing either one or more of them, according to the nature of ſeveral Subjects.

There is a twofold Series or Order that may be obſerved in the matter of our Sermons:

Exegetical.
Methodical.

*Exegetical* is, when a man goes on in a continued courſe of unfolding ſome particular Book or Chapter; which (though it be of very great uſe,

yet) is not so proper for a young Divine to begin withal.

*Methodical* is, when we propose a certain Scheme or design of Matter to be orderly insisted upon under several heads.

This again is twofold, { Catechistical. / Scholastical.

*Catechistical* does refer to those plain and most obvious Principles of Religion laid down in the Catechism, contained under those four general Heads:

The { Creed. / Commandments. / Lord's Prayer. / Sacraments.

The distinct unfolding of which, may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and people.

*Scholastical* Method, or that which is by way of Common-place, is more particular and comprehensive than the former, taking in all those chief Heads that are insisted upon, either in the School men, or the Common place Writers.

These Schemes of Matter are various, according to several mens fancies and apprehensions: But, amongst all, that is to be esteemed the best, which is most *natural* for the *order*, and most comprehensive for the *extent* of it.

There

There are divers Learned men, who in Analysing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of Weeks in a year; so that in that space, one who is a constant Preacher, might go through all of them: To which purpose, see Mr. *Crook's Guide*, Bp. *Usher's Catechistical Doctrine*; where the whole substance of Religion is disposed under so many several Heads of Matter, and several pertinent Scriptures for Texts to each of them.

But amongst the rest, there is a very elaborate frame proposed by Dr. *Staughton*, which takes in (what is much neglected amongst other Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, and their Writings in many things very useful. This frame of his is larely set down in his third Sermon upon 2 *Tim.* 1. 13.

Where he represents the whole Body of Divinity under the notion of an Edifice or Building; wherein there are two things considerable:

The { Frontispiece, or Porch. / Fabrick or Pile.

In the Frontispiece he proposeth four general Heads, which are premised as the *Præcognita* to this Series.

In the Fabrick, there are two stories; and in each story, two rooms.

In the first story is contained the chief Principles to be *known* or *believed*.

Either more { Generally, } { in each of these twelve Heads. } Particularly, }

In the second story are contained things for *Practice*, whether { Duties. } { Helps. } There being under each of them, twelve particular Heads.

In all, fifty two: but in some of these the Method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebius*, &c. to which may be added, Bishop *Downham*'s Abstract; a Book of singular use for direction in this kind: out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension.

I shall here offer such a particular Scheme of the chief Heads in Divinity, as seems unto me to have some peculiar advantages for fulness and distinction.

The great End of *Religion* and *Vertue*, being to make men happy; It cannot therefore be improper (according to the usual method in *Ethicks*) to premise something concerning the nature of Happiness, or *Blessedness*.

Nothing

Nothing is more obvious to any considering man, than that all natural things are designed to some ultimate End of their Being. And, that the chief End of every Thing, must consist in the Attainment of the utmost perfection their Natures are capable of, which must be various, according to the several orders and ranks of Beings. And as there is an *Universal Principle*, whereby every thing is necessarily inclined to seek its own well-being and perfection as its chief End; so likewise are there *connate instincts* and *faculties*, whereby they are enabled for the prosecution and attainment of this End. And according to the particular *faculties* wherewith things are naturally endowed, so may we judg of the *End* that is proper to them.

What these are in *inanimate things*, is not easie to determine; only experience doth assure us, that they have all of them some active Principles, whereby Matter is formed into such variety of regular and elegant figures belonging to the several kinds of them.

But as for *Vegetative Beings*, it is sufficiently evident, that their proper perfection doth consist in growing up to a state of maturity, in continuing of their lives to their natural period, and in propagating their Kind. In order to which, they are naturally endowed with such kind of powers whereby they are enabled to grow out of the earth, to attract their proper nourishment, to distribute it to the several parts, and to bring forth fruit and seed, whereby their *species* is continued and multiplied.

Thus also it is with *Sensitive Beings*, who (besides what is common to them with *Vegetables*) having a capacity of Pain and Pleasure, as the chief Principle whereby they are distinguished from all inferior Beings; must therefore be carried out with their strongest propension towards these pleasures of Sense wherein the perfection of their natures doth consist. In order to which, they are naturally endowed with such kind of Instincts and Sagacities, whereby they are enabled to avoid and resist things hurtful, and to chuse and prosecute such things as are grateful to them; and, without any previous discipline or experience, are instructed to do what concerns the several orders of their Beings.

And according to this general congruity to be observed in all other things, must it be with the *Human Nature*.

The great End which all men do and must propose to themselves, is *Happiness*; the being in as good a condition as they are capable of, or as is reasonable for them to expect. And the desire of this is not properly a *Vertue*, or a *Moral duty*, about which men have a liberty of Acting; but 'tis a *Natural Principle*, like the descent of heavy bodies, it flows immediately from the very frame of their natures. Men *must* do so, nor can they do otherwise.

What this Happiness is, and wherein it doth properly consist, may be discerned from those peculiar faculties belonging to the Human Nature.

Now that which is proper to men in contradistinction to all other Creatures in this visible World,

World, is, *The apprehenſion of a Deity*; *A ſenſe of Moral good and evil*; and *an expectation of a future ſtate after this life.*

From whence it will follow, that the Happineſs of man muſt conſiſt in that whereby theſe faculties are perfected, namely in the favour of God, which can alone ſecure our well beings both in this and the other World. And this favour being only to be attained by doing ſuch things as are acceptable to him, it will hence follow, That the moſt proper means to this end, is Religion. And becauſe of its neceſſity to this end, it may therefore be ſaid to have in it the obligation of Duty.

*Religion* may be deſcribed to be, That general habit of reverence towards the Divine Nature, whereby we are enabled and enclined to worſhip and ſerve God after ſuch a manner as we conceive moſt agreeable to his will, ſo as to procure his favour and bleſſing.

The *Doctrine* which delivers the Rules of this is ſtiled Theology, or Divinity.

Reli-

Religion may be considered according to its
*Kinds*, whether
*Natural*, containing such virtuous Habits and Duties, as men might know, and should be obliged unto, by the Principles of *Reason*, improved by *Consideration* and *Experience*, without the help of *Revelation*; to be treated of
*Generally*, Vide A
*Specially*, with respect to the parts of it, whether
*Intellectual*, namely, such virtues as tend to the perfecting of our minds and understandings. Vide B.
*Practical*, or Moral, whereby we are to be regulated in our Wills, Affections, and Demeanour. Vide E
*Instituted*, concerning such things as we could not have known, and should not have been obliged unto, unless they had been particularly revealed: To be treated of as the former.
*Generally*, Vide X.
*Specially*, with respect to the parts of it, whether
*Intellectual*. Vide Y.
*Practical*. Vide ~~C c~~.
*Affections* or Properties; namely, such kinds of Habits as are not in their own natures properly Virtues, but do contribute to the right circumstantiating of them. Vide E e.
*Degrees*, whereby we measure the necessity of things to be believed, and the good and evil of things to be done. Vide G g.
*Means*, for our direction and assistance in the attaining of it. Vide H h.
*Motives*, to quicken our desires and endeavours after it. Vide K k.

Hap-

Happiness.

The Moralists.
*Aquinas.* 1a 2dæ.
*Rainaudus Disc. Mor. Dist.* 1.
*Gassendus. Eth. in Initio.*
*Crellius. Eth. Arist.* P. 1.
Bp. Reynolds. Three Treatis.
Mr. Rob. Bolton.
Barclay: *de Felicitate Hom.*
Dr. Stoughton.
*Plato in Gorgia*, 10 de Leg. &c.
*Eusebius de Prap Evang.* l. 11.
*Greg. Nyssen de Beat.* Tom. 1.
*Ambros. Offic.* L. 1. c. 12, &c.
*Lactantius de vita beata.* L. 7.

Religion.

Apol. of the Fathers against Heathens and Jews, &c.
*Gassendus Eth.* Lib. 2. Cap. 6.
*Lud. Vives*, *Grotius*, *Mornæus* } *de Verit. Relig.*
Dr. Hammond of the truth of Christian Religion.
Breerwood's Enquiries.
Sir Ed. Sands his Relation.
Bp. Andrews on the Decal. Introduct. ch. 3.
Dr. H. Moor, Myst. of God.
Dr. E. Stillingfleet, Orig. Sac.
*Amyraldus.*
*Savanorola de Veritate fidei.*
*Tho. a Jesu de conversione omnium gentium procuranda.*

Theology in general.

The several Common-places mentioned before, pag. 87.

Natural Theology.

*Raimundus de Sabunde Theol. Nat.*
*Jo. Vossius de Theologia Gentili.*
*Raynaudus de Theolog. Natur.*
Mr. Baxter of Natural Religion.
*Paulus Benius Eugubinus de Platonis & Arist. Theologia.*

Under

A Under the more *general* considerations of *Natural* Religion, it may be proper to premise something concerning those common heads, *viz.*

That faculty whereby we apprehend, compare, and judg of Moral things, called **Reason.**

The objects of this faculty, as to the

- *Nature* of the things themselves, with respect to the
  - Congruity or Incongruity of them to the
    - Understanding. **Truth** and **Falshood.**
    - Will, as implying a fitness or unfitness in things to promote our chief End. **Goodness. Evilness.**
  - Manner or Degree of this Congruity, which being so plain as to leave no sufficient cause of doubting, is called **Certainty.**
- *Necessity* of such things, with respect to the
  - Power imposing. **Law,** whether arising from the
    - Things themselves; which appearing by the light of nature, to be necessary unto our well-being, is called **Natural Law,** or *Law of Nature.*
    - Command of some Superior, who is able to enforce obedience. *Positive Law.*
  - Obligation resulting from the observance of such things. **Duty.**

Reason.

**Reason.**

*Voetius Disput. Theol. Par.* 1. *Dis.* 1.

*Musæus de usu principiorum Philosophiæ & Rationis.*

Bp. Taylor: Cases of Conf. B. 1. ch. 2. §. 8.

**Truth. Falshood.**

Lord Herbert, *de Veritat.*

**God. Evil.**

*De Principiis Justi & Decori. Anonym.*

Bp. Taylor: Cases of Conf. B. 4.

*Amyraldi Disput. de natura boni moralis.*

*Crellii oratio de nat. Honestatis.*

*Curcellæus de jure Dei.* c. 4.

**Certainty.**

*Velhusius de principiis Certitudinis.*

**Law.**

*Suarez de Legibus.*

Bp. Taylor: Cases of Consc. B. 3.

**Natural Law.**

*Guil. Grotius de principiis Juris Naturalis.*

*Joh. Seldenus de Jure Nat.*

*Dr. Sharrock de officiis secundum jus naturæ. Grotius de Jure belli & pacis in initio.*

*Marinus de cognitione hominis, quoad lumine naturali attineri potest.*

Bp. Taylor: Cases of Conf. B. 1. Ch. 1, 2.

**Duty.**

B Intellectual Virtue may be treated of more
*Generally*, according to the different kinds of it, comprehending such Habits whereby we are enabled to judg aright concerning the nature of Things, what is
*True* or *False*, Good or Evil, in things
*Natural*, especially such as are of greatest consequence to be known, stiled Knowledg. *Science*, in opposition to { Curiosity. / Ignorance.
*Revealed*, which being supposed to come from God, every man is by natural Religion obliged to learn them, and to give a firm assent unto them. Faith. *Infidelity*. Heresie.
Fit or unfit to the End they are designed for, Wisdom, *Prudence*, in opposition to { Craft. / Folly.
*Specially*, according to the different object of it.
{ God. Vide C.
{ Man. Vide D.

In-

**Intellectual Vertue.**

*Crellius Eth. Arist. Pars 2. Cap. 27. Eth. Chr. Lib. 1.*

**Faith. Heresie.**

Dr. Hammond: Tract of Heresie.
*De Errore & Haeresi. Voetius. Theol. Pract. Disp. 47, &c.*

**Knowledg** { **Curiosity.** **Ignorance.**

*Raynaudus de Virt. Lib. 6. Sect. 2. Cap. 3, 4.*
*Crellius. Eth. Chr. Lib. 1. cap. 2.*
*Voetius. Theol. Pract. Dis. 42, &c.*
*Pet. Molinæus de cognitione Dei.*
Will. Pemble: The mischief of Ignorance.
Mr. Joh. Smith: The true way of attaining Divine Knowledg.
Of Curiosity. Causes of Decay. Chap. 14.
*Plutarchus de Curiositate.*

**Wisdom** { **Craft.** **Folly.**

*Gassendus. Eth. Lib. 2. cap. 2.*
*Raynaudus de Virt. lib. 2.*
*Crellius. Eth. Chr. Lib. 1. cap. 3, 4.*
*Charron.*
Mr. Herse.

That

C That *Knowledg* we are obliged to with respect to *God*, may relate either to His

- *Existence*, That He is: against Atheism.
- *Essence*, or Nature, *viz.* His Spirituality.
- *Excellencies*, and Attributes, whether
  - *First* and Primary.
    - *Incommunicable*, viz. His being
      - One and alone, without any Partnership in his Essence. Essential Unity, in opposition to Polytheism.
      - Free from all kind of *Change*, as to His Nature, or *Inconstancy* as to His Purpose. Immutableness.
      - Not bounded by place or duration. Infiniteness, Immensity. Eternity.
    - *Communicable*, belonging either to the Divine
      - *Understanding*, whereby he doth most perfectly
        - Know the nature of all things. Knowledg.
        - Apply the fittest Means to Ends. Wisdom.
        - Superintend *All* and every individual. Providence.
      - *Will*, stiled *Holiness*, comprehending his readiness to
        - Procure the Happiness of his Creatures. Goodness.
        - Deal according to the deserts of his Creatures, and his declared Will. Justice.
        - Make good his Promises. Veracity, *Faithfulness*.
      - Faculties of Acting, namely His
        - Ability to do all such things, the doing whereof doth argue Perfection, and not imply any contradiction. Power. *Omnipotence*.
        - Right to govern and dispose of his Creatures as he pleases. Dominion.
  - Arising from the First,
    - *Perfection*.
    - *Glory*.
    - *Blessedness*.

Atheism.
Mr. John Smith.
Dr. H. Moor: Antidote.
Dr. Tillotson: The wisdom of being Religious.
Dr. E. Stillingfleet: Orig. Sac. B. 3. Ch. 1.
Mr. S. Parker: *Tentamina Voetius Disp. Th. Par.* 1. *Disp.* 9, 10, 11, 12.
Bp. Andrews: Decal. Introduct. Ch. 5, 6.
*Fabri Faventini Disp.* 4. *adversus Atheos.*
*Mersennus in* 4*r priora capita* Gen.

Attributes in general.
School-men. Com. pla.
*Zanchius. Lessius*
Dr. Jackson.
Dr. Preston.
*Episcopius. Instit.*
*Petavius, Tom.* 1. *Dogm. Theolog.*

Polytheism.
Bp. Andrews: Decal.

Infiniteness.

Knowledg. *Wisdom.*

Providence.
*Voetius Disp. Theol.* Par. 1. *Disp.* 14, *&c.*
Guil Pemble *de Providentia.*
Dr. Jackson, of Providence.
*Plutarchus de iis quitarde a Numine corripiuntur.*
*Seneca, cur bonis viris mala accidunt.*
Divine Dialogues concerning Providence.

Goodness, Justice, Faithfulness.
*De Justitia Dei Voetius Disp. Th.* P. 1. Disp. 19, 20, 21.
Mr. Sam. Parker.

Power. Omnipotence.
*Voetius Disp Theol.* P. 1. *Disp.* 22, *&c.*
Mr. Sam. Parker.

Dominion.
Mr. Sam. Parker.

D That knowledg which by the Light of Nature is attainable concerning *Man*, may relate either to his

- *Parts.*
  - *Body*, with reference to its
    - *Perfect frame.*
    - *Infirmities.*
      - Affliction.
      - Sickness.
      - Mortality. *Death.*
  - *Soul*, with respect to its
    - *Nature*, being
      - *Spiritual.*
      - *Rational.*
      - Immortal.
    - *Faculties*,
      - *Understanding.*
      - Conscience.
      - *Memory.*
      - *Will*, where concerning the Liberty *of Human Acts.*
      - Affections or Passions.
- *Duty*, by the Moral Law; where something may be generally premised concerning
  - Virtue and Vice.
  - Reward and Punishment.

**Afflictions. Prosperity.**
Bp. Hall: Balm of Gilead
Magdalens Tears.
Dr. Patrick: Hearts-ease
Cardan *de utilitate ex adversis capienda.*

**Sickness. Health.**

**Mortality.** *Death.*
Treatises on the four last things.
Divers Funeral Sermons collected into one Volume, stiled Θρήνοιπος.
Bp. Reynolds: Death's advantage.
Bp. Taylor, of Living and Dying.
Mr. Perkins: Treatise of Dying well.

**Soul.**
The several Tracts *de Anima.*

**Immortality.**
*Menasseh Ben Israel de Immortalitate.*
*Gassend. de Immor. Anim.*
Mr. John Smith.
Dr. H. Moor.
Mr. Baxter.

**Conscience.**
The Casuists.
Bp. Saunderson *de obligatione Conscientiæ.*
Bp. Taylor. Cases. Mr Perkins. Dr Hammond. Jer. Dyke. Will. Fenner. Sam. Ward. Dr. Harris. Mr. Scheffield.

**Liberty of Human Acts.**
Common-places. Casuists.
*Lumbard.* Lib 2.
*Raynaudus.* Disc. Mor. Dist. 2.
*Gassendus.* Eth. Lib. 3.
*Crellius.* Eth. Arist. P. 2. C. 7 &c.
*Episcopius de Lib. Arbitrio.*
Bp. Bramhall against Hobbs.

**Passion.**
*Aquinas* 1a 2dæ.
*Raynaud.* Disc. Mor. Dist. 3.
Bp. Reynolds. Will. Fenner. Tho. Wright. Mons. *Senhault. Chambre. Des Cartes.*

**Virtue. Vice.**
Moralists. Common-places.
*Raynaudus de virt. & vitiis.*
*Crel.* Eth. Ar. P. 2. Eth. Chr. L. 1
*Cressolii Anthologia Sacra.*
*Gassendus.* Eth Lib. 2. Cap. 1.
Bp. Downham on the Decal.
*Plutarchus de virtute & vitio.*

**Reward. Punishment.**
*Raynaud. Disc. Mor. Dist.* 4. Q. 4
Mr. Mede, B. 1. Disc. 30.
Bogan of Threats and Judgm.

E *Moral* and Practical Virtues, are either more
*General*, viz. Such virtuous habits as are common to both Tables, whereof such as relate to our
*Inclination* of mind, to do whatsoever shall happen to be our duty, *Universal* Justice, to be expressed by
Walking unblameably and exactly according to the rules we profess, God works, *Licentiousness*.
Acknowledging the favours we receive either from God or Man. Gratitude, thankfulness. *Ingratitude*.
Being humbled for our failings, & amending them. Repentance. *Impenitence*, Hardness of Heart.
*Ability* to withstand and overcome the temptations whereby we may be hindred in our duty, whether such temptations do proceed from
*Hurt* or *danger*. Fortitude, *Courage*. Cowardice.
To be expressed by
A resolute Profession of what we believe to be our duty, and a readiness to suffer for it (when there is occasion) by being *Confessors* or *Martyrs*
An encouraging and defending others (by all lawful ways) in their adherence to Religion, in opposition to Persecution.
*Profit* or *Pleasure*. Temperance. *Voluptuousness*, *Sensuality*. To be expressed by
Putting a just value upon these Temporal enjoyments, without being immersed in them, having but a little esteem for little things. Magnanimity, Pusillanimity.
Preferring things that are for publick good, before any little private advantage. Publick-spiritedness. Selfishness.
*Special*, toward
God. Vide F.
Man. Vide L.

Unher-

**Universal Justice.**
*Raynaudus de Virt. L.* 3.
*Crellius Eth. Arist.* P. 2. C. 16.
*Gassendus. Eth.* Lib. 2. Cap. 5.

**Good works.**
Homilies. Vol. 1. 5.

**Gratitude. Ingrat.**
*Raynaudus de Virt. Lib.* 4. *Sect.* 2. *Cap.* 9, 10.
*Crellius. Eth. Arist.* P. 2. C. 19.
*Gassendus. Eth.* Lib. 2. Cap. 6.

**Repentance. Impenit.**
*Raynaudus de Virt. Lib.* 4. *Sect.* 3. *C.* 3
Homily. Vol. 2. 20.
Mr. Perkins: Exhort. to Repentance.
Bp. Taylor. Dr. Ham.
Mr. Fenner of Late Rep.
Causes of Decay. Ch. 7.

**Fortitude.**
*Raynaudus de Virt. L.* 5.
*Crell. Eth. Ari.* P. 2. c 14.
*Gassendus. Eth.* L 2. C. 3.

**Suffering for Relig.**
Dr. Hammond. Pract. Cat. B. 2. Sect. 1.

**Persecution.**
*Padre Paul. Historia Inquisitionis.*
*Tertullian de fugâ in Persecutione, & ad Martyres.*

**Temperance.**
*Raynaud. de Virt. Lib.* 6.
*Crell. Eth. Ari.* P. 2 C. 11.
*Gassendus. Eth. L.* 2. *C.* 4.
Bp. Taylor: Holy Liv. c. 2
*Basil Mag Con. Mo.* 16. 19
*Chryso. Tom.* 6. *Orat.* 98.
*Clemens Alex. Pædagog.*

**Magnanimity.**
*Crellius. Eth. Arist.* P. 2. *C.* 12.
*Eth. Christ. L.* 4. *C.* 14.

**Publick spiritedness. Selfishness.**

F The Moral Virtues and Duties we are obliged to towards God, may be distinguished into such as are either more

*General*, namely, those habits whereby we are enabled and enclined for

Observing of first table duties, Holiness, Godliness, Sanctity, Piety.

Expressing our esteem of God's Transcendent Excellencies, Worship, *Adoration.*

*Special* kinds of Worship:

*Internal*, required in the first Commandment; comprehending such affections as are most suitable to those Excellencies which we apprehend in the Divine Nature: According to which those Perfections which are

*Absolute*, viz. his Wildom, Goodness, Power, must work in the mind,

Affiance. *Trust. Faith.* — in opposition to — *Distrust. Unbelief.*
*Hope. Confidence.* — *Despair.*
Love. *Delight. Zeal. Joy* — *Tempting of God.*
Reverence. *Fear.* — *Hatred. Coldness.*
*Honour.* — *Lukewarmness.*
Humility. — *Irreverence. Pride.*
*Presumption.*

*Relative*, His Dominion and right to Govern and dispose of us, must produce *Resignation.* Submission, both

*Active:* Doing what he commands Obedience. — opposed to — *Disobedience. Contumacy.*
*Passive:* Suffering what he inflicts. Patience. — opposed to — *Impatience. Murmuring. Repining.*

*External*, Vide G. Holi-

**Holiness.**

*Crellius Eth. Chr.* L. 2. C. 2. &c. Lib. 3. C. 2.
Of the true notion of Holiness, Mr. Mede, B. 1. Disc. 2.
The necessity and excellency of Holiness. Mr. Baxter, A Saint or a Brute.

**Worship.**

Writers on the Decal.

**Trust. Hope.**

*Lumbar.* L. 3. *Aqu.* 2. 3æ.
*Crellius. Eth. Chr.* L. 1. c. 5, 6. Lib. 3. C. 3.
Bp. Tayl. Holy Liv. c. 4.
Duty of Man. Part 1.
Bp. And. Com. 1. c. 7, 10.

**Love. Zeal. Joy.**

Common-places.
*Lumbard.* l. 3 *Aqu.* 2. 2æ.
*Crell.* Eth. Chr. L. 3. C. 4.
*Voeti. Theol. Pract. Disc.* 8. *de Amore Dei.*
Bp. Andr. Com. 1. c. 12.
Bp. Saunderf. 1 Tim. 4 4
Bp. Reynold: Joy in God
Bp. Tayl. Holy Liv. c. 4.
Sermons of Zeal.
M. Pink. Trial of a Christian's sincere Love.

**Never. Fear. Humility.**

*Lumbard.* Lib. 2.
*Crellius.* Eth. Chr. L. 3. C. 5, 6, 7.
Bp. Taylor: Serm. of Godly Fear.
Duty of Man. P. 1.
Bp. Andr. Com. 1. c. 8, 9.

**Obedience.**

Bp. Taylor's Exemp. Sect. 5. Disc. 2.
Bp. Andr. Com. 1. c. 13.

**Patience** towards God.

Bp. Saunderf. Pf 119. 75.
Bp. Taylor. Holy dying, ch. 3, 4.
Duty of Man. P. 2.
Bp. Andr. Com. 1. ch. 14.
*Tertullian de Patientia.*
*Cyprianus de bono Patientiæ.*

G *External* Acts of Worſhip may relate either to *God himſelf*, required in the ſecond Commandment, which comprehends thoſe particular Acts and duties whereby we are outwardly to expreſs our eſteem of him, and belief in him, by

*Seeking to him*, and to him only, for what we want. Prayer. *Invocation.*

Acknowledging him in what we enjoy. Praiſe, *Thanksgiving.*

Endeavouring to *learn his Will*, by Hearing. *Reading.*

*Devoting our Goods* and Poſſeſſions (as there may be occaſion) *to his Service.*

Bounty towards Religious works.

*Sacred things.* Vid. H

In oppoſition to

Idolatry.

Witchcraft.

*Neglect of Prayer.*

*Unmindfulneſs of Mercies.*

*Neglecting the means of Knowledg.*

*With-holding what is meet.*

Solemnities of Worſhip. Vide I.

Prayer

**Prayer.**

*Raynaudus de Virt. L.4.* Sect. 3. C. 1.
*Crellius.* Eth. Chr. L. 3. C. 11.
Homil. Vol. 2. 7.
*Dr.* Hammond. Pract. Cat. *B.* 3. Sect. 2.
Bp. Tayl. Holy Liv. c. 4.
Serm. Return of Pr.
*Dr.* Goodwin: Ret. of P.
Mr. Mede: B. 1. Dif. 1. 32
Mr. Cobbet. Tract.
Duty of Man, P. 5.
*Tertullian. de Oratione.*

**Idolatry.**

*Maimonides de Idol.*
*Voſſius de Idol. Gent.*
Homilies. Vol. 2. 2.
Dr. Hammond. Tract.
*Joh. Selden. de Diis Syris.*
*Schedius de Diis German.*
*Tertullian. Cyprian.*
*Athanaſius.*

**Witchcraft.**

K. James *Damonology.*
Mr. Perkins. Tract.
Joh. Weems.
Mr. Glanvil.

**Praiſe. Thanksgiving.**

*Crelli. Eth. Chr.* L. 3. c. 9.
Dr. Saunderſ. 1 Tim. 4. 4.
Mr. Jeanes.

**Hearing. Reading.**

Joh. Downham, Mr. Maſon, Jerem. Dyke } Tracts
Bp. Tayl. Holy Liv. c. 4.

**Bounty towards Religious works. Sacriledg.**

*Raynaudus de Virt.* L. 4. Sect. 2. C. 1.
Mr. Mede. B. 1. Diſc. 26.
Dr. Hammond. Pract. Cat. Lib. 2. Sect. 8.
Dr. Baſier. Treatiſe of Sacriledg.

*External*

H *External* Acts of Worship respecting *Sacred things*, or such matters as by reason of some relation to God, may be said to be called by his Name, required in the Third Commandment, are either more

*General*, viz. A *due reverence* to all *sacred things*, both in our Words and Actions. Not placing Holiness, or Unholiness, in such things as ought not to be so esteemed; called **Superstition**. Not using such things as Vile and Common, which in themselves are Sacred. **Prophaneſs**.

*Special*, with respect to

Our Discourses of God, *speaking good of his Name*, in opposition to **Blasphemy**.

The reverent use of **Oaths** and **Vows**, in opposition to *vain* or *false swearing*. **Imprecations**, *Curses*, *Not performing Vows*.

Sanctı-

**Sanctifying of Gods Name.**
Writers on the Decalogue.

**Superstition.**
*Aquinas.* 2a 2æ.
Bp. Saunderson.
Dr. Hammond } Tract.
Mr. Jo. Smith }
*Plutarc. de Superstitione.*

**Prophaneſs.**
Bp. Hall.

**Blaſphemy.**
Dr. Hammond. Sermons on 2 Pet. 3. 3. againſt Scoffers.

**Imprecations. Curſes.**

**Oaths. Vows.**
*Lumbard.* L. 3.
*Aquinas.* 2a 2æ.
Caluiſts. Common pla.
*Raynaudus de Virt.* L. 4. S. 2. C. 1
*Crell Eth. Chr.* L 3 C. 8.
Homil. Vol. 1. 7.
Bp. Saunder. *de jurament.*
John Downham. Treat. againſt Swearing.
Dr. Ham. Pr. Cat. B. 2. Sect. 8.
Duty of Man. P. 4.

*Exter-*

1 *External* Acts of Worship, relating to the *Solemnities* of it, do concern either

- *Times* set apart for it. *Holy-days.* Whether
  - *Stated*, more immediately concerned in the fourth Commandment.
  - *Occasional.*
    - Festivals.
    - Fasts. *Humiliations.*
- Places of Publick Worship.
- *Persons*, considered
  - *Aggregately*, viz Societies of men professing the same Religion, or Assembling for the Duties of Worship. Church, to be considered according to its *Kind*, *Notes*, *Authority.*
  - *Segregately*, according to such duties as are
    - *Common* to every Church-member, as to their demeanors towards
      - *God*, in the duties of Worship, which must be with Order, Decency, in opposition to *Confusion* & *Indecency.*
      - *One another*; which must be with *Charity*, *Unity*, Communion, in opposition to *Schism.*
    - *Special*, Vide K

*Times*

*Times of ſolemn Worſhip.*
**Feſtivals. Faſts.**
M. Hilderſham } of
Mr. Maſon } Faſts.
Homil. Vol. 2. 4.
*Dr.* Hammond. Pr. Cat.
B. 2. §. 12. B. 3. §. 3.
Bp. Taylor: H. Liv. ch. 4.
Exemp Sect. 12.
Mr. Jeanes of Feſtivals.
Bp. And. Com. 4 c. 2, 3, 8

**Places of Worſhip.**
*Hoſpinian. de Templis.*
*Sir* H. Spelman.
Mr. Mede: B. 1. Diſc. 18.
B. 2.
Homilies, Vol. 2. 1, 3.
Bp. Tayl. Exem Sect 11.
*Rivet. in Exod.* 3, 4, 5.
Bp Andr. Com. 4. ch. 9.

**Church.**
Comment. on the Creed.
Dr. Field of the Church.
Bp. Morton.
Dr. Jackſon.
Mr. Hudſon: Eſſence of the Church.
Doctor Pierſon on the Creed, Art. 7, 9.

**Order. Decency.**

**Communion. Schiſm.**
*Aquinas*, 22 22
*Mr.* Hales Tr. of Schiſm.
Dr. Owen.
*Mr.* Cawdrey.
Dr. Hammond.
Dr. Pierſon, Creed. Ar. 9.
*Auguſtinus contra Donatiſtas.*
*Optat. adverſus Parmen.*
*Cyprianus de Unitate Eccleſiæ Catholicæ.*

*Special*

K

- *Special* duties belonging to *Governors* or *Pastors* towards their Flock. Where something may be premised concerning the
  - Necessity of such Officers, from the general practise of all Nations, who by the meer Principles of Reason have been directed to have amongst them a distinct Calling of men, set apart to officiate *in Sacris*.
  - Qualifications, whereby men are to be fitted for this Calling; which may be known by the duties they are obliged unto, *viz.* to instruct and excite others to the duties of Religion, by
    - Praying publickly.
    - Catechising.
    - Preaching.
    - Exercising of Discipline.
- Governed or *Flock*, by
  - Attendance to the Instructions of their Teachers.
  - Obedience.
  - Reverence towards them.
  - Maintenance of them.
  - Submitting to Discipline.

*Necessity*

*Necessity of the* **Office** *of Ministers.*
Bp. Andr. Com. 4. ch. 10.

**Qualifications** of Min.

**Duty** of Ministers.
*Crellius Eth. Chr.* Lib. 5.
Ol. Boles. *De Pastore Evangelico.*
Mr. Perkins.
Mr. Sam. Hieron.
Bp. Andr. Com. 5. ch. 7.
*Chrysostom. de Sacerdotio*
*Crellii Mystagogus.*
**Praying** publickly

**Catechising.**
Bp. Andrews, Decal. Introduction, Chap. 1.

**Preaching.**

**Discipline.**

**Duty** of People.
*Crellius. Eth. Chr.* Lib. 5.

*Maintenance* of Minist.
**Tythes.**
Bp. Andrews, Bp. Carleton, Sir Jam. Semple, Mr. Selden. Rob. Tillesly, Steph. Nettles.
Sir H. Spelman.
Dr. Heylyn.
Bp. Andr. Com. 4. ch. 11.

Moral

L Moral Virtues towards men, are either
*General*, comprehending such virtuous habits whereby men are enabled and enclined to
Observe Second-Table duties. Piety, *Honesty*. *Righteousness*.
Give unto others what is their own, to which they have a due right, either according to
*Law*. Justice. *Injustice*.
*Reason*. Equity. *Rigor*. *Summum Jus*.
Help others, with what is our own; being ready to afford our best assistance for the promoting of our Neighbours welfare. Charity. *Uncharitableness*.
*Special*.
*Social*, and Homiletical, such as do more immediately concern our demeanour, as we are members of Society; in the Fifth Commandment. Vide M.
*Solitary*, namely, those virtuous habits whereby we are to regulate our selves, *viz*. our
*Actions*, with respect to those Interests of
*Life*, in the first Commandment. Vid. Q.
*Pleasure*, in the seventh Comm. Vid. R.
*Estate*, in the eighth Command. Vid. S.
*Words* & *Credit*, in the ninth Com. Vid. T.
*Thoughts*, in the tenth Command. Vid. V.

Piety.

**Probity.**
*Crellius. Eth. Oratio.* 1a

**Equity.**
*Crellius. Eth. Ar.* P. 2. c 17
*Eth. Chr.* L. 4. C. 3.
Mr. Perkins: Treatise of Christian Equity.

**Justice.**
*Raynaudus de Virt.* Lib. 3
*Crellius. Eth. Ar.* P. 2. C. 16. 18
*Eth. Chr. Lib* 4. C. 2.
Dr. Hammond: Pr. Cat. B. 4. Sect. 2.

**Charity.**
*Crellius. Eth. Chr.* L. 4. c. 5
Homilies: Vol. 1. 6.
Dr. Hammond. Pract. Cat. B. 1. Sect. 3.
Duty of Man, P. 16, 17
*Plutarchus de Amore fraterno.*
Bp. Andr. Com. 5. ch. 1.
*Basil. Mag. Conc. Moral.* 3

M *Homiletical* Virtues are either
- *Common* to all *Degrees* and *Kinds* of Relations, *viz.* those Virtuous habits whereby we are to be rendered useful in our general conversations; whether such as concern
  - The inward temper of our minds.
    - Mutual and intimate love, founded chiefly upon the account of Virtue. **Friendship.**
    - Making due allowance for the infirmities of others, and putting the best construction upon things, when there is not evident Reason to the contrary. **Candor.** *Ingenuity. Good nature.*
  - Our outward carriage, by
    - A facility in our converse, together with a care not to offend; but rather by all honest ways to please those we converse with. **Comity,** *Courteousness,* in opposition to **Fawning** and **Pozoleneis.**
    - Observing a just decorum in our Carriage. **Gravity. Affectation.**
    - Being true to our obligations. **Fidelity.** *Faithfulness.* **Unfaithfulness.**
    - A readiness to promote Quiet and good-will amongst men. **Peaceableness. Contentiousness.**
- *Special.* Vide N.

**Friend-**

**Friendship.**

The Moralists.
*Cicero* } *de Amicitia.*
*Damus* }
*Raynaud. de Virt. L.4. S.2*
*Crellius. Eth. Ar. P.4.*
*Gassendus Eth. L.2. C.6.*
*Plutarchus de Amicorum multitudine.*
Bp. Taylor.

**Candor.**

*Crelli Eth. Ch L.4 C.27.*

**Comity.**

*Raynaudus de Virt. L.4. Sect. 2. Cap. 11,12.*
*Crellius Eth Ar. P.2.C.22*
*Eth Chr. L.4.C.10*

**Gravity.**

*Crellius. Eth. Chr.* Lib.4. Cap. 26.

**Fidelity.**

*Raynaudus de Virt.* L.4 Sect. 2. Cap. 17,18.
*Crelli. Eth. Chr. L.4. C.4.*

**Beneficence.**

*Crelli. Eth. Ar. P.2. C.19*
*Eth. Chr. L.4. C.11*

**Peaceableness.**

Homily against Contention, Vol. 1. 12.
*Crelli Eth. Chr.* L.4 C.12
Bp. Reynolds: Peace of the Church. Peace of Jerusalem. Brotherly Reconciliation. Brotherly Agreement.
Dr. Hammond: Pract. Cat. B.2. Sect 1.
Mischief of Disputes. Causes of Decay, *&c.* Chap. 9, *&c.*

The more *Special Homiletical* Virtues, do concern either the different

- *Degrees of* Relation, whether towards
  - *Superiors, ex parte*
    - *Subjecti*, as Inferiors, and at a distance from them. **Humility. Pride.**
    - *Objecti*, as to Superiors in *(Servance.*
      - *Place* or *Gifts.* **Reverence.** *Respect. Obe*
      - *Authority.*
        - *Governing.* **Loyalty.** *Subjection. Rebellion*
        - *Comanding.* **Obedience. Disobedience.**
        - *Punishing.* Submitting to Justice, and suing for Mercy. **Submission. Contumacy.**
  - *Inferiors.* Vide O.
- *Kinds* of Relation. Vide P.

**Humi.**

**Humility. Pride.**
*Raynaudus de Virt.* Lib. 6 Sect. 2. Cap. 16, 17, 18.
Bp. Taylor: H. Liv. C. 2.
Duty of Man, P. 6.
E. Duncon. Treatise of Humility.

**Reverence.**
*Raynaudus de Virt.* Lib. 4 Sect. 3. Cap. 8, 9.
Bp. Andrews: Com. 5 ch. 9.

**Loyalty. Rebellion.**
Homily against Rebel.
See the Head of Political Duties.
Bp. Ward. Serm. on the 5th of *November.*
Mr. Dudley Diggs.
Bp. Fearn.
Bp. Taylor: Cases of Conf. B. 2. ch. 3.

**Obedience.**
*Raynaudus de Virt.* Lib. 4 Sect. 3. Cap. 10, 11.
Homily. Vol. 1. 10. Vol. 2. 21.
Bp. Taylor: Holy Liv. c. 3
Bp. Usher of the Power of the Prince, and Obedience of Subjects.

**Submission.**
Bp. Saunderson *de obligatione Conscientiæ.*
Bp. Andrews: Com. 5. c. 3

O *Homiletical* Virtues towards *Inferiours*, may be distinguished as the former, either *ex parte Subjecti*, with respect to our Superiority; from which we should be ready (upon occasion) to yeeld and stoop down. Graciousness. *Condescension*; Insolence, *Harshness*.

*Objecti*, as to Inferiors in

*Place* or *Gifts*. Affability, *Courteousness*. Supercilliousness, *Roughness*.

*Authority*, as

*Governing*. Preserving such as are under us, in their just Rights, not invading of them. Protection, *Good Government*. Tyranny. *Mal-administration*.

*Commanding* only such thing as are fit and reasonable.

*Punishing* when one ought. Severity. Fondness.

Remitting when there is just occasion. Clemency. Austerity.

Gra-

| | |
|---|---|
| Graciousness. *Insolency.* | Severity. *Fondness.* |
| Affability. *Supercilious.* | |
| | Clemency. *Austerity.* *Seneca de Clem.* *Raynaud. de Virt. Lib. 4. Sect. 2. Cap. 7.* |
| Protection. *Tyranny.* | |

Thoſe *Homiletical* Virtues which concern the *Special Kinds* of Relation, may be diſtinguiſhed into

- **Oeconomical**, whether ſuch as concern
  - *Parents* and *Children*.
  - *Husbands* and *Wives*.
  - *Maſters* and *Servants*.
- **Civil**, reſpecting
  - Power and Authority. *Magiſtrates. Subjects.*
  - *Aged* and *Young*.
  - *Rich* and *Poor*.
- **Eccleſiaſtical**, which relating to the duties of Worſhip, may therefore be more properly reduced under the firſt Table.

Oecono-

**Oeconomical duties.**
*Crellius. Eth. Chr.* Lib. 5
Mr. Perkins.
Mr. Dod.
Mr. Hall's Oeconomies.
Dr. Gouge.
Mr. Reyner.
Duty of Mam, P. 14, 15
*Plutarchus de Liberis educandis.*
Sir H. Wotton, concerning the education of Children.

**Aged and Young.**

**Rich and Poor.**
*Crellius. Eth. Chr.* Lib. 5 Cap. 16.

**Politick duties.**
*Crellius. Eth. Chr.* Lib. 5 Cap. 15.
*Episcopius. An liceat Magistratum gerere.*
*Brennii Resp. cum Episcopii notis.*
Bp. Bilson, of Subjection.
Dr. Hammond against resisting Magistrates.

**Ecclesiastical duties.**
See before, p. 143.

The

Q The Moral Virtues whereby we are to govern our Actions, with respect to our own and our Neighbour's Person and Life, are either more

- *General*, namely, a care of preserving both *our own* and *our Neighbour's Body* and *Soul*, in opposition to the doing of any hurt to the
  - *Body*, by **Murdering**, *Maiming*, &c.
  - *Soul*, by **Scandal**.
- *Special*, respecting
  - Others in a state of misery. **Mercifulness**, in opposition to **Cruelty**. *Inhumanity.*
  - Our Offences against others, *viz.* our being ready to
    - *Acknowledg* them, not persisting in them.
    - *Make satisfaction* for them.
  - Others offences against us, by
    - Observing a due mediocrity in the provocations we meet with to Anger and Revenge. **Meekness.** **Fierceness.** *Rash Anger. Hatred. Malice.*
    - Bearing the injuries of others, with **Patience.** **Impatience.**
    - Being willing to *forgive* them, to be *reconciled* to them, to overcome evil with good; in opposition to **Revenge.** *Irreconcilableness.*

**Murder.**

**Murder.**

Mr. Sym. Life's Preservative.
Dr. Hammond: Pract. Cat. B. 2. Sect. 5.
Duty of Man, P. 10.

**Duels.**

*Raynaudus de Virt Lib.* 5 Sect. 3. Cap. 3, 4.
Dr. Hammond: Pract. Cat. B. 2. Sect. 3.
Mr. Hales Sermon.
Bp. Taylor: Cases of Conf. B. 3. ch. 2.
*Ant. Massa, contra usum Duelli.*

**Scandal.**

Common-pla. Casuists.
*Aquinas* 2a 2æ
Jer. Dyke, Mr. Tombs, Dr. Hammond } Treat.
Bp. Tayl. Exem. Sect. 14.

**Mercifulness. Cruelty.**

*Raynaudus de Virt.* Lib. 4 Sect. 2. Cap. 5, 6.
*Crelli. Eth. Chr.* L. 4. c. 6.
Dr. Hammond: Pr. Cat. B. 2. S. 1.

**Meekness. Rash anger.**

*Raynaud. de Virt.* Lib. 6 Sect. 2. Cap. 14, 15.
*Crelli. Eth. Ar. P. 2. C. 15*
*Eth. Chr. L. 4. C. 8*
Dr. Hammond: Pr. Cat. B. 2. S. 1, 5.
Duty of Man, P. 6.
B. Andr. Com. 6. c. 6. 7. 8

**Patience** toward men.

*Raynaudus de Virt. Lib.* 5 *Sect. 2. Cap.* 6.
*Basil. Magn. Tom.* 1. *Conc.* 17.
*Chrysost. Tom.* 6. *Orat.* 74

**Forgiving. Revenge.**

Mr. Mede: B. 1. Disc. 25
Bp. Taylor: Exemp. Sect. 12. Disc. 11.
Dr. Hammond: Pract. Cat. B. 2. Sect. 5, 9.

The.

The Virtues which concern the Government of our Actions, with respect to the Interest of *Pleasure*, are either more

- *General*, observing a mediocrity in all sensitive pleasure. **Temperance.** *Voluptuousness, Sensuality.*
- *Special*, concerning the moderating of our natural Appetites towards
  - *Meats.* **Abstinence.** *Gluttony.*
  - *Drinks.* **Sobriety.** *Drunkenness,*
  - *Refreshments* from labour. **Moderateness in Recreations.** *Immoderateness in Recreations.*
  - External *decorum* and ornament. **Cleanliness.** *Niceness. Slovenliness. Nastiness.*
  - *Venery*, by
    - Preservation of our natural Shame, and Modesty, against *Impudence, Obscenity, Lasciviousness, Wantonness.*
    - **Chastity**, in opposition to *Incontinence, Fornication, Adultery, Incest, Rape, Sodomy, Bestiality.*

Tem-

Temperance. Volupt.
See before, p. 133.

Moderat. in Recreat.
Duty of Man, P. 9.

Abstinence. Gluttony.
*Raynaud. de Virt.* Lib. 6. Sect. 2. cap. 5.
Homily. Vol. 2. 5.
Bp. Taylor: Holy Liv. chap. 2.
Duty of Man, P. 7.

Chastity.
*Raynaudus de Virt.* Lib. 6 *Sect. 2. Cap.* 7, 8.
Homily: Vol. 1. 11.
Joh. Downham: Treat. against Whoredom.
Bp. Taylor: H. Liv. C. 2.
Dr. Hammond: Pract. Cat. B. 2. Sect. 6.
*Greg. Nyssen. de fugiendâ fornicatione.*

Sobriety. Drunkenness.
*Raynaudus de Virt. Lib.* 6 *Sect. 2. cap.* 6.
Homily. Vol. 2. 5.
John Down. Treatise against Drunkenness.
Bp. Taylor: Holy Liv. chap. 2.
Dr. Hammond: Pract. Cat. B. 3. Sect. 3.
Duty of Man, P. 8.

Incest. Rape. Sodomy. Bestiality.
Dr. Sharrock *de variis Incontinentiæ speciebus.*

The

S The Virtues by which our Actions are to be regulated, with respect to our own and other mens *Estates* and Possessions, do concern either

- The means of
  - Acquiring Estates for our selves. **Diligence** in our Callings. **Idleness.** *Sloth.*
  - Preserving the Rights of others, by Honest Dealing.
    - Not depriving them of their due by **Theft.** But satisfying for any injuries we may have done in this kind. **Restitution.**
    - Not taking the advantage of another man's
      - *Ignorance*, by **Fraud**; *Deceit.*
      - *Impotence*, by **Oppression.**
      - *Necessity*, by **Extortion. Bribery.**
- The measure whereby we are to be regulated in these matters; whether more
  - *General*, denoting a mediocrity about *getting*, *keeping*, or *spending*. **Liberality. Prodigality. Cobetousness.**
  - *Special*, in
    - *Getting. Providence*, *Scraping*, *Slattering.*
    - *Keeping. Frugality*, *Penuriousness*, *Squandring.*
    - *Spending*, distinguished by its objects
      - *The Publike.* **Magnificence.** *Generosity.*
      - *The Poor.* **Alms-giving.** *Churlishness.*
      - *Righteousness*, *Sordidness.*
      - *Strangers.* **Hospitality.** *Inhospitableness.*

Dili-

**Diligence. Idleness.**
Mr. Perkins: Treatise of Callings.
Bp. Saunderson, 1 *Cor.* 7. 24.
Gentleman's Calling.
Cause of Decay, ch. 18.

**Restitution. Theft.**
Bp. Taylor: Holy Liv c. 3
Duty of Man, P. 11, 12.
Bp. Andrews: Com. 8. ch. 7.

**Fraud.**
Bp. Andrews: Com. 8. c. 5

**Oppression.**

**Extortion.**

**Bribery.**
John Downham: Treat.

**Liberality. Prodigality. Covetousness.**
*Raynaudus de Virt. Lib. 4 Sect. 2. Cap. 19, 20.*

**Dr. Harris / Jer. Dyke against Covetousness.**
*Plutarch. de Cupid. Divit.*

**Magnificence. Riotousness. Sordidness.**
*Crelli. Eth. Ar. P. 2. C. 20.*

**Alms-giving.**
*Chrysost. Tom. 6. Orat. 85 108.*
*Greg. Nyssen. Tom. 2.*
*Cyprian.*
Homilies: Vol. 2. 11.
Joh. Downham: Tract.
Bp. Andrews / Bp. Hall / Bp. Reynolds } 1 *Tim.* 6. 17
Mr. Mede: B. 4 Dis. 22. 32
Bp. Taylor: Holy Liv. c. 4 Exemp. Sect. 12.
Dr. Ham. Ser. *Deut.* 26. 12
Pract. Cat. B. 3. S. 1.
Duty of Man, P. 17.

The

The Virtues required in the ninth Commandment, do concern either a *Care* of

- Our own *Speeches* and Discourse, that it be
  - *Serious* and deliberate, in opposition to Loquacity, *idle, vain words.*
  - *Agreeable* to our Thoughts. Veracity, *Truth*, Lying.
  - *Honest* and Charitable, tending to our Neighbour's welfare and bettering. *Fraternal admonition. Reproof. Flattery.*
  - Pleasant and grateful. Urbanity. *Scurrility.*
- Our own Credit and good Name, by
  - Care of *Decorum* in all our Actions and Speeches, whereby we must contract an esteem from others.
  - Putting a just value upon our selves, and our own merits, not
    - Less than we ought. *Magnanimity. Abjectnes*
    - More than we ought. Modesty. *Vain-glory.*
- Other mens Credit, by
  - Speaking charitably of them our selves. *Rash Censures. Tale-bearing.*
  - Defending them against others.
  - Avoiding and suppressing all such speeches as tend to render them
    - *Criminal*, by Accusations not true, or made unlawfully against an absent person. Calumny. *Slander. Back-biting.*
    - *Infamous*, by objecting another's failings. or our own favours. *Reproach. Upbraiding*
    - *Odious*, by insisting upon, and aggravating their faults. *Reviling.*
    - *Ridiculous*, by exposing them for their infirmities. *Mocking. Scoffing.*

Care

**Care of our words.**
Mr. Perkins: Treatise of the government of the Tongue.
Mr. Reyner, of the Tongue.

**Care of our Credit.**
Mr. Gataker } on *Ec-*
Bp. Saunderson } *cle.* 7. 1.

**Loquacity.**
*Plutarchus de Garrulitate.*

**Veracity.** *Lying.*
Common-pla. Casuists.
*Lumbard.* L. 3. *Aquinas* 2a 2æ.
*Crell. Eth. Ar.* P. 2. C. 21.
Joh. Downham: Treatise against Lying.
Bp. Morton } against E-
Mr. Mason } quivoc.
Barns }
*Nic. Abramus de Mendacio & Veritate.*

**Fratern. Admonition. Flattery.**
Dr. Hammond: Tract.
*Plutarchus de Discrimine Adulatoris & Amici.*
*Basil. Mag. Conc. Mor.* 2.

**Urbanity. Scurrility.**
*Raynaudus de Virt. Lib.* 6. *Sect.* 2. *cap.* 10, 11.
*Crellius Eth. Arist.* P. 2. Cap. 23.

**Uncharitable Speeches.**
Bp. Taylor: Serm. against Slander and Flattery, *&c.*
Dr. Hammond: Pract. Cat. B. 2. Sect. 5. B. 4. Sect. 1.
Duty of Man, P. 13.

**Care of Decorum.**
*Crell. Eth. Ar.* P. 2. c. 24.

**Modesty.**
*Raynaudus de Virt.* Lib. 6. Sect. 2. Cap. 12, 13.
*Crell. Eth. Ar.* P. 2. C. 13.
*Eth. Chr.* L. 4. C. 24, 25.
Bp. Taylor: Holy Liv. c. 2
*Basil. Mag Con. Mor.* 20.

V The Virtues required in the Tenth Commandment, do concern the Government of our

- *Thoughts*, viz.
  - Care of our thoughts in general.
  - Contentation of mind under our condition.
  - Equanimity, an ability to preserve our selves in the same constant temper under changes; knowing how to want, and how to abound.
- *Passions*; namely, such acts of the *Sensitive* part, the *Fancy* or *Appetite*, whereby the mind is disturbed, to be distinguished into
  - *Simple*, consisting only of one simple act, relating to things, under the notion of
    - *New*, unexpected, or over-common, and too much repeated. Admiration, *Wonder*, *Tadium*.
    - *Good* or *Evil*, which we
      - Wish to happen. Favour, *Malignity*.
      - Apprehend to be, whether
        - *Absolute*. Love, *Hatred*.
        - *Relative* to different notions concerning
          - *Good* and *Evil*, considered as
            - Present. Mirth. Joy. *Grief*. *Sorrow*.
            - Absent & Possible. Desire. *Aversation*
            - Absent and Probable, as to the
              - Nature of the Act. Hope. *Fear*.
              - Greater or lesser degrees of this Probability. Confidence. *Diffidence*.
              - Degrees of difficulty, Superable, or Insuperable. Boldness. *Despair*.
          - Evil alone, or opposition from others; wherein there is contempt. Anger. *Revenge*.
  - *Mixed*. Vide W.

Care

**Care of our Thoughts.**
Mr. Perkins.
Tho. Cowper.
Dr. T. Goodwin.
Mr. W. Fenner.
Mr. Sheffield.
Mr. Reyner.

**Contentation** as a duty.
*Crell. Eth. Chr.* L. 4. c. 21.
Bp. Saund. on *Phil.* 4. 11.
Bp. Hall.
Bp. Tayl. Holy Liv. c. 3.
Hen. Mason.
Jerem. Burroughs.
Duty of Man, P. 7.
*Seneca* } *de Tranq.*
*Plutarchus* } *An.*
Dr. Th. Taylor.
Dr. Pet. Moulin.

**Equanimity.**
*Raynaudus de Virt.* Lib. 5. Sect. 2. Cap. 3.
*Crellius Eth. Chr.* Lib. 4. C. 14.

**Love. Hatred.**
See the Authors that write concerning the Passions. P. 107.
*Plutarch. de Inv. & Odio.*

**Mirth. Grief.**

**Hope. Fear.**

**Boldness. Despair.**

**Anger. Revenge.**
*Plutarch* } *de Ira.*
*Seneca* }
*Raynaudus de Virt.* Lib. 5. Sect. 2. Cap. 4.
Joh. Downham: Treat. against Anger.

W *Mixed Passions*, consisting of more than one single Act, are either

- *Determined* to Good or Evil, with respect to the
  - *Particular* Interest of *Repute*, being conversant about
    - *Good*, which we apprehend to be *Honourable*, implying confidence and love in the promoting of it, or confidence and joy in the owning of it. Zeal. Glorying.
    - *Evil*, which we apprehend to be *dishonourable*, implying a mixture of *Hatred* and *Aversation* against the committing of it; or *Sorrow* and *Diffidence* for the committing of it. Scorn, Shame.
  - *General* Interest, belonging to
    - *Our selves*, respecting either
      - *Good* that is *dear* to us, *viz.* A mixture of *Love*; *Anger*, & *Hope*, that we may excel others in it; or of *Love*, *Anger*, & *Fear*, lest we should by others be deprived of it. Emulation. Jealousie.
      - *Evil*, whether as done by
        - *Our selves*. A mixture of *Sorrow* and *Fear*, or of *Sorrow* and *Desire*. Remorse. Repentance.
        - *Others*. A mixture of *Anger* and *Hatred*, or of *Anger* and *Aversation*. Indignation. *Disdain*.
    - *Others*, in respect of the
      - *Good* befalling them (as we think) worthily or unworthily. *Congratulation*. Envy.
      - *Evil* befalling them (as we think) worthily or unworthily. Ἐπιχαιρεκακία. Pity. *Compassion*.
- *Indetermined* as to Good or Evil, but common to both, consisting in a distraction of mind betwixt two contrary passions, or a transport of mind by any one Passion. Agony. Extasie. Zeal.

Zeal.

Envy.
*Plutarchus de Invidia.*
*Basil. Mag.* Tom. 1.

Scorn.

Pity.

Shame.

Agony.

Jealousie.

Extasie.

X The things to be premiſed in the more *General* Treaty concerning Inſtituted Religion, may be diſtinguiſhed into ſuch as concern the

- General name of conveying ſupernatural Knowledg. **Revelation.**
- Special kinds of Revelation, either to the
  - Senſes or Imagination, by ſomething ſeen or heard when *Awake* or *Aſleep*. **Viſions, Dreams.**
  - Mind and underſtanding, when Divine Diſcoveries are extraordinarily infuſed into the mind, with ſo clear and ſtrong convictions, as leave no cauſe of doubting, **Inſpiration,** (the pretence to which is ſtiled **Enthuſiaſm**) to be conſidered according to the
    - Gifts whereby men are enabled and commiſſioned to
      - Inform others of ſuch inſpirations, ſpecially with reſpect to future things. **Prophecie.**
      - Confirm to others the truth of ſuch inſpirations, by actions that are above the Power of Nature. **Miracles.**
    - Written account of ſuch Divine Revelations, which is now to be the ſtanding-Rule of our belief and practiſe. **Scripture.** Vide Y.

Rele-

**Revelation.**
*Episcopius Institut. in initio.*

**Visions. Dreams.**
Mr. Smith: concerning Prophesie.

**Inspiration.**
*Episcopius Instit.*

**Enthusiasm.**
Dr. Meric. Causabon.
Dr. Henry Moor.

**Prophesie.**
*Christopher. a Castro de Vaticin.*
Joh. Smith: of Prophesie.
Dr. Spencer: of Propheſ.
Dr. E. Stillingfleet: *Orig. Sac.* B. 2. C. 5, 6.
*Petrus Molineus. Vates.*
Lawrence Sarſon, on 1 Tim. 1. 15.

**Miracles.**
*Rivet. in Exod.* 4. 6.
*Voetius Theol.* Pr. P. 2. D. 57, &c.
Bp. Taylor: Exem. Sect. 12. Diſc. 14.
Dr. W. Lloyd: Serm. Joh. 6. 14.
Dr. E. Stillingfleet: *Orig. Sac.* B. 2.

**Scripture.**
Bp. Jewel: Treatiſe of the Scrip.
Dr. Jackſon.
Nic. Byfield } Directi-
Joh. White } ons for profitable reading the Scrip.

Y *Scripture* may be considered according to the
- Properties of it,
  - Certainty.
  - Authority.
  - Perspicuity:
  - Perfection and sufficiency.
- Parts of it, whether the
  - Old *Testament*, the chief parts of which are either
    - *Historical.*
    - *Didactical* or Moral. The Poetical Books.
    - *Prophetical.*
  - New *Testament*: the chief parts of which are either
    - *Historical.* The four Gospels, and Acts of the Apostles.
    - *Didactical.* The Epistles.
    - *Prophetical.* The Revelation.

Scr. **Certainty** and **Authority.**
Controversies against Papists.
*Socinus de Autori* S. S.
John Goodwin. Tract.
Dr. Stillingfleet. *Orig.* S. *Alex. Morus.*

Scr. **Perfection.**
Dr. Stillingfleet. *Orig. S.* B. 3. Chap. 6.

**Old Testament.**
*Episcopius Instit.*
Bp. Andrews: Decal. Introd. c. 14, &c.

Scr. **Perspicuity.**

**New Testament.**

— Institu-

Z Instituted Religion considered *specially*, with respect to that part of it which concerns *Intellectual* Graces, doth relate either to our knowledg of

- *God*, as he is revealed in Scripture, according to
  - His Names and Titles.
  - The great Mystery of the blessed Trinity.
    - The Father,
    - The Son *Jesus Christ*, to be consid. according to his
      - *Person* and Nature.
      - States of
        - *Humiliation.*
          - *Conception* and Nativity.
          - *Sufferings* of his Life and Death.
          - *Descent* into Hell, or passage into the invisible state of the Dead.
        - *Exaltation.*
          - *Resurrection.*
          - *Ascension.*
          - *Session* at the right hand of God.
      - *Offices*, where, of his being *Mediator* and *Redeemer* in general; more particularly his Office
        - *Regal*, in
          - Governing his Flock, both Jews & Gentiles.
          - Passing the last Judgment.
        - *Priestly*, by his
          - Making an *Atonement* for Mankind.
          - *Interceding* for them.
        - *Prophetical*, manifesting the Will of God by his
          - *Doctrine.*
          - *Example* of Holiness and Obedience.
          - *Miracles.*
    - The *Holy Ghost* his
      - *Nature* and Subsistence.
      - Manifold *Gifts.*

*Man.* Vide A a.

Names

**Names of God.**
*Buxtorfii dissertatio de Nominibus Dei.*
*Pet. Fabri Dodecameron.*
*Angel. Caninius. Disc. 2.*

**Trinity.**
*Athanasius. Nazianzen. Greg. Nyssen. Augustin. Hillarius Cyril. Alexan.*
*Lumbar.* Lib. 1. *Aqu.* P. 1.
Controver. ag. Socinian.
Dr. Pierf. on the Creed.
*Petav. Dogm. Theo.* To. 2.

**Christs Humiliation.**
*Chryf. in Nat. Dom.* To. 7
*Leo Mag.* Serm. 10
*Athanasius.*
*Nazianzen.*
*Cyril. Alex.* Tom. 3.
*Petavius Dogm.* Theol. Tom. 4, 5.
*Lumbard.* L. 3. *Aqu.* P. 3.
Homilies, Vol. 2. 12, 13.
Bp. Bilf. of Chr. fuffering
Bp. Ufher: Chr. Incarna.
Dr. Jackfon: Humiliation of the Son of God.
Nativ. and Paffion-Serm. by Bp. Lake, Andrews, Brownrigg, *&c.*
Bp. Taylor: Chrifts Nat. Exemp. Sect. 3.
Dr. Pierfon: Creed.

**Chrifts Exaltation.**
Homily: Vol. 2. 14.
Mr. Garbut of Chrifts Refurrection.
Dr. Pierfon: Creed.
*Greg. Nyffen.* Tom. 3.
*Chryfoft.* Tom. 7.

**Offices of Chrift.**
Bp. Reynolds, on *Pf.* 110
Dr. Hammond: Pract. Cat. B. 1. Sect. 2.

The

A a The things to be *known* and believed concerning *Man*, may refer either to

- *This Life*, his
  - *Original*, where concerning the
    - Creation of the World, Angels, and Men.
    - State of Innocence.
    - Covenant of Works.
  - Lapse or fall, where concerning Original Sin.
  - *Restitution*. Vide B b.
- The *Life to come*. Vide C c.

Creation

**Creation.**

*Basil. Mag.*
*Ambros.* } *in Hexam.*
*Greg. Nyss.*
*Philoponus.*
*Severianus.*
*Lumbard.* L. 2. *Aqu.* P. 1.
*Bonaventura in Hexam.*
*Guil. Parisiens. in Hexam*
*Menasseh Ben Israel de Creatione.*
*Voetius Disp. Theol.* P. 1. D. 32, *&c.*
Dr. Stillingfleet: *Orig. S. B.* 3. *Chap.* 2.
*Hottinger.*
*Petavius. Dogm. Theol.* Tom. 3.

**Angels. Devils.**

*Voetius Disp. Theol.* P. 1. Disp. 46, &c.
Mr. Mede: B. 1. Disc. 4, 10. B. 3. Ch. 3, 4, 5, 6.

**State of Innocence.**

**Covenant of Works.**

**Fall of Man.**

Mr. Mede: B. 1. Disc. 37, 38, 39.

**Original Sin.**

Common-pla. Casuists.
*Lumb.* L. 2. *Aquin.* 1a 2æ
*Voetius Disp. Theol.* P. 1. Disp. 53.
*Menasseh Ben Israel de fragilitate ex Lapsu.*
Bp. Taylor: Tracts.
*Episcopius.*

The

B b The *Restitution* of Lapsed Mankind by the Covenant of Grace, may be considered, either according to

- Those several Dispensations under the *Law*,
  - From { *Adam* / *Noah* / *Abraham* / *Moses* } to { *Noah.* / *Abraham.* / *Moses.* / *Christ.* }
- That Method which is more plainly discovered in the *Gospel*, containing some things on
  - *Gods part*, viz.
    - Predestination.
    - Vocation.
    - Regeneration, *Sanctification*, *Conversion.*
      - *Mortification.*
      - *Vivification.*
    - Justification.
    - *Adoption.*
    - *Obsignation*, or Sealing.
  - *Mans part*, viz. Owning of Christ for a Saviour and a Lord. Faith. Repentance.

Covenant

**Cobenant of Grace.**

**Church before the Law.**
*Jacob. Bolduc. de Eccles. ante legem.*
Dr. Joh. Owen: *Theologia. Ante diluvian Noachic. &c.*
*Episcopius Institut.*
*Heideggeri Hist. Patriar.*

**Predestination.**
Arminian Controversies.

**Vocation.**
Mr. Ant. Burgess: Spiritual Refining, Sect. 12.

**Regeneration.**
*Crell. Eth. Chr.* L. 2. C. 3.
*Episcopius de ordinario conversionis modo.*
*Voetius Theol.* P. 2. D. 29.
D. Ham. Pr. Cat. B. 1. S. 4
Mr. Ant. Burgess: Spiritual Refin. Sect. 4, 8, 9.

**Justification.**
Common-places. Contr.
Bp. Downham.
Will. Pemble.
Anth. Burgess.
Mr. Baxter.
Mr. Woodbridg, and Mr. Eyre.
Dr. Ham. P. Cat. B. 1. S. 4

**Faith.**
Homily, Vol. 1, 4.
Dr. Jackson. Mr. Ball.
Mr. Perkins. Joh. Down.
Mr. Baxter.
Dr. Ham. P. Cat. B. 1. S. 3.
*Castellio. Dialog. de Fide.*

**Repentance.**
See before, p. 109.
*Basilius Mag. Conc. Mor.*
*Chrysost. Tom. 6. Orat. 8.*
*Greg. Nyssen. Tom. 2.*
*Ambros. Tom. 1. Lib. 2.*
*Tertullian de Pœnitentia.*
*Augustinus, Tom. 2. de Pœnitentia Medicina.*

The

Cc The chief things to be known concerning the ſtate of man after this life, are, the

- Immortality *of the Soul*, as brought to light by the Goſpel.
- Reſurrection of the Body.
- Future Judgment.
  - *Particular*,
  - *General*, with reſpect to the different
    - *States*. Salvation. Damnation.
    - *Places*. Heaven. Hell.

Immor-

**Immortality.**
See before, p. 107.
Bp. Rush. Sermon on 2 Tim. 1. 10.

**Resurrection.**
*Menasseh Ben Israel de Resurrectione.*
Bp. Andrews } Easter-
Bp. Brownrig } Serm.
&c.
Dr. Pierf. on the Creed.
*Chryso.* Tom. 6. Orat. 69.
*Tertullian de Resurrect.*
*Greg. Nyssen.* Tom. 3.

**Future Judgment.**
Commentators on the Creed.
Treatises on the four last things: as Mr. Bolton, &c.
Sam. Smith.
Will. Fenner.
Will. Atterfol.
Mr. Mede: Christs second coming.
Bp. Ward: Serm.

**Salvation. Damnation**
Dr. Pierson on the Creed.

**Heaven. Hell.**
*Bellarminus de aeterna felicitate.*

Ee *Practical Institutions* belonging to the *New Testament*, do relate either to things

- *Ceremonial:* The two Evangelical Sacraments,
  - Baptism, where it may be proper to treat concerning Confirmation.
  - Eucharist.
- Judicial, or Civil, concerning
  - Polygamie.
  - Divorce.
- *Moral*, as to
  - *Circumstances* of
    - *Time.* The Christians Lords-Day:
    - *Places.* Oratories, Churches.
    - *Persons*, to be consider'd according to the
      - Several Kinds or Orders of Ecclesiastical Officers, *Apostles*, *Evangelists*, *Bishops*, *Presbyters*, *Deacons.*
      - Manner of setting them apart, by Imposition of hands, or Ordination.
  - *Substance*, namely, duties belonging to natural Religion, which in the manner of their Explication and Enforcement, are in the Gospel raised to a greater perfection than the light of Nature doth usually attain, being delivered either more
    - *Largely*, in the Sermon on the Mount.
    - *Briefly*, in those general Precepts of
      - *Self-denial. Taking up the Cross. Imitation of Christ.*
      - Believing *in Christ*, and Repenting.

Baptism.

**Baptism.**
*Lumbard.* Lib. 4.
Controversies about Pædobaptism.
Mr Mede: B. 1. Disc. 17.
Bp. Tayl. Exemp. Sect. 9.
John Down. } Trea-
Dr. Patrick. } tises.
Mr. Cobbet.

**Confirmation.**
Dr Hammond.
Dr. Patrick.
Dr. Priaulx.
Mr. Baxter.

**Eucharist.**
Homily: 2. 15.
Mr. Joh. Dod.
Bp. Reynolds.
Bp. Taylor.
Dr. Patrick.
Jer. Dyke. Will. Cooper.
Wil. Fenner. Fr. Roberts
Mr. Mede: B. 1. Disc. 43, 44. B. 2.
Dr. Cudworth: the true Notion, &c.

**Polygamy. Divorce.**
*Lumbard.* L. 4. *Aquinas* in *Supplem.* P. 3.
*Wigandus de Divortiis.*
*Beza de Polyg. & Divor.*
Edm. Bunny. Mr. Milton
Dr. Hammond. Pr. Cat. 2. B. 2. S. 7.

**Lords-Day.**
Brerewood and Byfield.
Bp White. Bp. Ironside.
Dr. Heylyn.
Mr. Cawdrey, and Mr. Palmer.
Mr. Mede: B. 1. Disc. 15.
Bp. Andr. Com 4 ch. 253

**Orders of Gospel-Min.**

**Ordination.**

**Self-denial.**
Bp. Reynolds on Mat. 16. 24.
Dr. Preston.
Dr. Hammond: Pract. Cat 1. S. 3.

**Taking up the Cross.**
Dr. Ham. Pr. Cat. B. 1. S. 3.

**Imitation of Christ.**
*Tho. a Kempis.*

**Believing. Repenting.**
See before, p. 175.

Ff The Affections or Properties of Virtues, may be distinguished, as Virtues themselves are, into

- *Intellectual*, relating to those two Faculties in the
  - *Rational* soul, employed for the gaining of knowledg.
    - *Invention*, which is rightly or wrongly disposed, by Sagacity. *Dulness.*
    - *Judgment*, which is well-disposed, when a man is inclined to assent unto things upon sufficient evidence. Faith, *Credulity*, *Incredulity.*
  - *Sensitive* soul, apt to hinder us from knowledg, whether the
    - *Phancy*, which is well or ill disposed by Sobriety, Seriousness, *Conceitedness.*
    - *Appetite*, which is fitly regulated by our being concerned for any thing, according to a due measure, and not either more or less than the Evidence or Importance of it doth require. Moderation, *Slightness*, Fierceness. *Fanaticalness.*
- *Moral.* Vide Gg.

Affections

| Affections of Virtue. *Crell. Eth. Chr. L. 2. C. 7.* | Sobriety. Concetedness. |
|---|---|
| Sagacity. Dulness. | Moderation. { Slightness. Fierceness. |
| Faith. { Credulity. Incredulity. | |

Gg The *Affections* of Moral Virtue, do concern either the

- Temper and frame of our Minds, as to
  - Their due attention for any kind of advantage, or against any kind of evil. **Heedfulness**, *Caution*, *Watchfulness*, *Rashness*, *Carelessness*, *Security*.
  - The steddiness of our purposes. **Resolution**, *Irresoluteness*.
  - The freedom and readiness of our faculties about any thing. **Alacrity**. *Grudging*.
  - The reality of our Intentions, suitable to our Professions, **Sincerity**, *Uprightness*. **Hypocrisie**, *Dissimulation*.
- The Vigorousness of our endeavours. **Diligence**, *Assiduity*. Sloth.
- The Universality required to virtuous Actions, in respect of the
  - *Object*. **Integrity**. **Partiality**.
  - *Time* of continuance. **Constancy**. *Fickleness*, *Inconstancy*.

Heed-

Heedfulneſs. Careleſn.
Joh. Downham: Treatiſ. againſt Security.
Mr. Gataker. Mar. 13. 37
Joh. Rogers: Chriſtian Watch.
Will. Fenner: Chriſt's Alarum.

Reſolution.
Parſons Reſolutions.

Alacrity. Grudging.

Sincerity. Hypocriſie.
*Voetius. Theol.* P. 2. D. 32
Bp. Saunderſ. on 1 King. 21. 29. & Gen. 20. 6.
Mr. Gatak. on Pſ. 97. 11.
Mr. Sheffield: Treatiſe.
Mr. Joh. Smith, of Phariſaical Righteouſneſs.
Dr. Patric. of Jew. Hyp.
Bp. Andr. Com. 1. ch. 16.

Diligence. Sloth.

Integrity. Partiality.
Partial obedience.
Cauſe of Decay, *chap.* 6.
Bp. Andr. Com. 1. ch. 17.

Conſtancy. Inconſtancy
Mr. Gataker: *Rev.* 2. 30.

The

Hh The *Degrees* or Measures of Virtue or Vice, may be distinguished into such as concern things

- *Intellectual*, with respect to the
  - *Object*, or things to be known or believed, whether of greatest necessity and importance.
  - *Subject*, as to the greater or lesser degrees of perswasion. Assurance. *Doubts*, *Desertions*.
- *Practical*, relating to
  - *Virtues* or Graces.
    - The *least degree* of Grace.
    - Growth in Grace, or declining in it.
    - Heroical Virtues, or such as are stiled *Semi Virtues*, Imperfect Virtues, as *Tolerance*, *Continence*, *Bashfulness*, or natural Modesty.
  - *Vice* or sin to be treated of more
    - *Generally*, where concerning the Aggrabation or Extenuation of sin.
    - *Specially*, whether the
      - *Greater* sins.
        - Wilful and *presumptuous*, against knowledg and deliberation.
        - The Sin against the Holy Ghost.
      - *Lesser* sins. Infirmities, from ignorance or sudden surprizal.

Degrees

Degrees of Virtue.
*Crellius Eth. Chr.* Lib. 2. Cap. 6.

Fundamentals.
Dr. Hammond. Treatis.
*Voetius. Theol.* P. 2. D. 34.
Mr. Chillingworth against Knot.
*Episcop. Resp. ad* 10. *quæst.*

Assurance. Doubt.
Mr. Perkins. Tract.
Dr. Sibs: Souls conflict, and Bruised Reed.
Mr. Hoard's Souls Mis.
Mr. Joh. Smith, Christian Conflict.
Mr. Ant. Burgess: Spirit. Ref. Sect. 1.

Growth in Grace.
Dr. Taylor: Saints Prog.
Dr. T. Goodwin: Tract.
Bp. Taylor: Sermons concerning growth in Grace.

Heroical Virtues.
*Crell. Eth. Ar.* P. 2. C. 25.

Imperfect Virtues.
*Raynaudus de Virt.* L. 6. Sect. 3.
*Crell. Eth. Ar.* P. 2. C. 26.
*Plutarchus de Vitiosa Verecundia.*

Aggrabations. Extenu.
Bp. Reynolds: Sinfulness of Sin.
Dr. Tho. Goodwin.

Presumpt. sins. Infirm.
Dr. Hammond: Tract.
Sam. Hoard, of Presumptuous sins.
Bp. Saunderson on Psal. 19. 13.

Sin against the H. G.
*Lumbard.* Lib. 2 Casuists
Sebastian. Benefield.
Mr. Baxter.
Mr. Bradshaw.

The

The *Means* or Helps for our better attainment of these Virtues and Graces, are either

- *External*, respecting
  - *God*, by our imploring the Divine Grace and assistance.
  - *Men*, more
    - *General*,
      - Conversing with Good Company.
      - Proposing to our selves Good Examples.
    - *Special*, Having some faithful Monitor, who may watch over us, to mind us of our failings and our duties.
- *Internal*,
  - *Positive*, by our care for several helps,
    - *General*. Frequent Meditation. *Consideration.*
    - *Special*, by meditating upon
      - God's Omnipresence and Omniscience.
      - The many great *advantages* and *disadvantages* of *Virtue* and *Vice*.
      - The Necessity and reasonableness of taking care for our souls, above all other things.
      - Our own particular states, to be discovered by frequent Self-examination.
  - *Negative*. Vide K k.

Means

**Means in Relig.**
*Raynaudus Disc. Moral.*
Dist. 3. Q. 1. Art. 6.
Dist. 4. Q. 2. Art. 4, & 7.
Bp. Taylor: Rules of Holy Living.

**Meditation.**
Bp. Taylor: Exemp. S. 5. D. 3.
Causes of decay, C. 3, &c.

**Good Company.**

**Care of our Souls.**
Duty of Man. Preface.

**Good Examples.**

**Self-Examination.**
Bp. Taylor: Holy Living Ch. 2.

*Negs.*

Kk *Negative means*, consisting in a *Caution* against several *Hinderances*, are either

- *General.*
  - Beginnings of sin to be resisted.
  - Temptations and occasions of sin to be avoided.
  - Small sins not to be indulged.
- *Special*, by our watchfulness against
  - Mispending our time.
  - Over-much care and business.
  - Delays and Procrastination.

Resisting

Resisting Beginnings of sin.

Temptations.
Mr. Capel: Tract of Temp.
Bp. Tayl. Exemp. Sect. 9.

Not indulging small sins.

Spending time.
Homily against Idleness.
Vol. 2. 19.
Bp. Taylor: H. Liv. C. 1.

Over-much care and business.
Dr. Hammond: Pract. Cat. B. 2. S. 5.

Delays.
Bp. Taylor: Danger of late Repentance.

The

L 1 The Motives to Virtue and Religion, do concern either

- *Intellectual* Virtue,
  - *Common* to *Natural* and Instituted Religion.
    - The *Perfecting* of the *Understanding*.
    - The Freeing us from the *Mischiefs of Error*.
  - *Proper* to *Instituted* Religion, which doth afford many special advantages of more clear and certain discoveries of the will of God in Scripture.
- *Practical* or Moral, whether such as are to be derived from the
  - Nature of the things themselves, in respect of their
    - *Possibility*.
    - Facility.
    - Equity.
    - Necessity.
    - Excellency and benefit, so much tending to the good of
      - The *Universe*.
      - *Societies*.
      - *Particular persons*. Vide M m.
  - *Promises* of Scripture. N n.

Motives

**Motives to Relig.**

*Raynaudus*, Disc. Moral.
Dist. 3. Q. 1. Art. 6.
Dist. 4. Q. 2. Art. 4.
Q. 3. Art. 7.

**Facility.**

Bp. Taylor's Exemp. Sect. 13.

**Equity.**

**Necessity.**

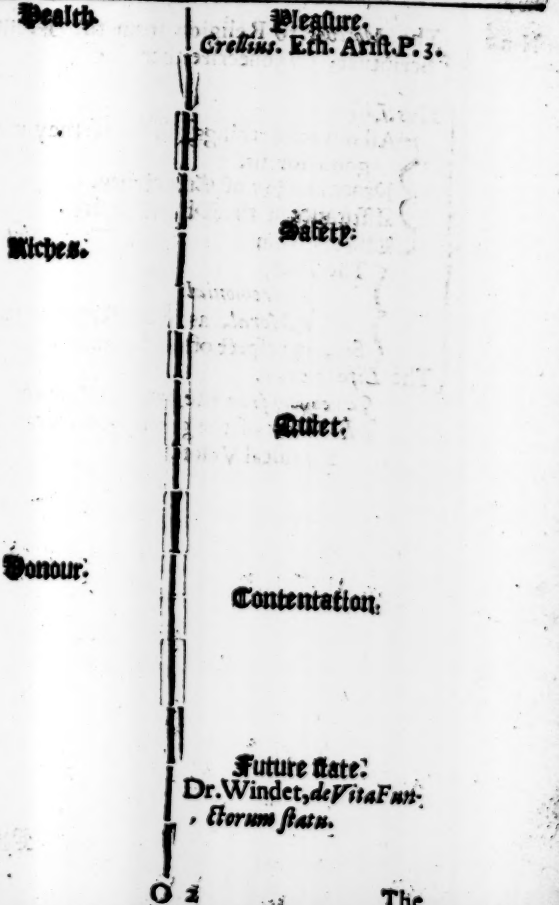
**Excellency.**

Mr. Joh. Smith of the Excellency and Nobleness of true Religion.
Causes of Decay, Ch. 1.

Mm The *Benefits* accrewing to *particular persons* by Religion, do concern either

- *This life*, with respect to
  - Outward things,
    - The welfare of our *Bodies*, as to the due exercise of our natural functions, and a freedom from pain and sickness. **Health.**
    - Our *Estates* and Possessions, as to their sufficiency for our Occasions and Conveniences, according to that rank and station wherein we are placed. **Riches.** *Wealth. Poverty.*
    - Our *Names*, as to that esteem which we have amongst good men. **Honour.** *Reputation.*
    - The *suitableness* of the things which we have or do, and that satisfaction we receive by them. **Pleasure.**
    - A freedom from *Dangers*, Mischiefs, and Trouble. *Peace.* **Safety. Quiet.**
  - Inward satisfaction of mind in our Conditions. **Contentation.**
- *The life to come*, as to such a kind and degree of happiness, in a future state, as the light of Nature is able to acquaint us with, and assure us of.

**Health.**


Health.
Pleasure.
Crellius. Eth. Arist. P. 3.
Riches.
Safety.
Quiet.
Honour.
Contentation.
Future state.
Dr. Windet, de Vita Functorum statu.

Nn The *Motives* to Religion from the Promises of Scripture, do concern either

- *This Life*,
  - All outward things, so far as they may be good for us.
  - Peace and joy of Conscience.
  - Assistance of the Divine Spirit.
  - Liberty from
    - The *Law*,
      - *Ceremonial.*
      - *Moral*, as to the Rigor of it.
    - *Sin*, in respect of its dominion.
- The *Life to come.*
  - *Freedom from* the greatest *Loss* and *Pain.*
  - *Possession* of the *greatest Happiness* in the Beatifical Vision.

Promises of Script. Mr. Edw. Leigh. Dr. Spurstowe.

Liberty. Geo. Downham. Bp. Saunderf. 1 Pet. 2. 16.

Peace of Conscience.

Future Happiness.

Assist. of Gods Spirit.

I Will not undertake to justifie this *Analysis* in every particular, as if it were in no respect defective: But as it is, it may serve for instance and direction to others, in the finding out a better. The several particulars may be used as Common-place-heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text, with natural pertinent matter.

There are some other Helps of invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle

Whether
- Demonstrative, to
  - Praise.
  - Dispraise.
- Deliberative, to
  - Perswade.
  - Dissuade.
- Judicial, to
  - Accuse.
  - Defend.

For each of which, there are several *Topicks*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies; and therefore I forbear any further mention of them.

Thus

Thus much of the two first Helps unto the Gift of Preaching,

{Method.
{Matter.

## SECT. V.

### *Concerning Expression.*

THE third and last to be insisted upon, is concerning *Expression*; in which there are two things considerable:

{Phrase.
{Elocution.

The *Phrase* should be plain, full, wholesome, affectionate.

1. It must be plain and natural, not being darkned with the affectation of *Scholastical* harshness, or *Rhetorical* flourishes. Obscurity in the Discourse, is an Argument of Ignorance in the mind. The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St. *Paul* does often glory in this, that his preaching *was not in wis-*

1 Cor. 1. 17. c. 2. 1, 4 1 Thes. 2. 4 Non quærit æger medicum eloquentem, sed sanantem. *Sen. Epist.* 6.

*dom of words, or excellency of speech, not with inticing words of mans wisdom, not as pleasing men, but God, who trieth the heart.* A Minister should speak *as the Oracles of God*, 1 Pet. 4. 11. And it will not become the Majesty of a Divine Ambassage, to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry Soul, who comes unto this Ordinance with a desire of spiritual comfort and instruction, and there to hear only a starched speech, full of puerile worded Rhetorick? How properly may such a deceived hearer take up that of *Seneca*, *Quid mihi lusoria ista proponis? Non,* Ep. 41. *est jocandi locus, ad miseros vocatus es, opem te laturum naufragis, captis, ægris, intentæ securi subjectum præstantibus caput, quo diverteris? quid agis?* Ep. 21. 'Tis a sign of low thoughts and designs, when a man's chief study is about the polishing of his phrase and words. *Cujus cunque orationem vides politam & solicitam, scito animum in pusillis occupatum.*

2. It must be *full*, without empty and needless Tautologies, which are to be avoided in every *solid* business, much more in *sacred*. Our expressions should be so close, that they may not be obscure; and so plain, that they may not seem vain and tedious. To deliver things in a crude confused manner, without digesting of them by a previous meditation, will nauseate the hearers, and is as improper for the edification of the mind, as raw meat is for the nourishment of the body.

1 Tim. 6. 3. 2 Tim. 1. 13 3. It must be *sound* and *wholesome*, not tainted with any erroneous corrupt Doctrine, or the affectation

cration of novelty. False opinions do many times insinuate themselves by the use of suspicious phrases. And 'tis a dangerous fault, when men cannot content themselves with *the wholesome form of sound words*, but do altogether affect new light, and new language, which may in time destroy practical Godliness, and the power of Religion. Tit. 2. 7. 1 Tim. 6. 20. καινοφωνίας, κενοφωνίας.

4. It must be *affectionate* and cordial, as proceeding from the heart, and an experimental acquaintance with those truths which we deliver; *Quod procedit e corde redit in cor.* 'Tis a hard matter to affect others with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades: Amanti pectus ipsum sugrit orationis ardorem.* 'Tis said of *John* the Baptist, that *he was a burning and shining-light: Ardere prius est, lucere posterius; ardor mentis est, lux doctrinæ.* This is to speak in the evidence and demonstration of the Spirit and Power. There is a common relation to this purpose of divers learned men, who having a great while with much argument and strength of reason contended with another about perswading him to be baptized; he being learned also, could still evade all their Arguments: At length a grave pious man amongst them, of no note for Learning, stands up and bespeaks him with some down-right affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yielding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; cæterùm simul atque audivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of *Junius*, before his

his Conversion, that meeting once with a Countrey-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain Fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths than his notional human learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons, It will not be convenient for one that is a constant Preacher, to pen all his Discourses, or to tye himself unto phrases; when we have the matter and notion well digested, the expressions of it will easily follow; whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections; the judgment will be much weakned, and the affections dulled, when the memory is over-much burdened and vexed. A man cannot ordinarily be so much affected himself (and consequently, he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any Subject, according to the workings of his own affections, and the various alterations that may appear in the Auditory. And then besides, this liberty will breed a παῤῥησία, such

such a fitting confidence, as should be in that Orator who is to have a power over the affections of others, which such an one is scarce capable, who shall so servilely tye himself to particular words and expressions, from which he dares not vary, for fear of being out.

But a man cannot expect a *good habit* of preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing.

In the elocution, there are two extremities to be avoided, too much { Boldness. / Fear.

1. Against too much *rashness* and *boldness*, consider the special Presence of God and Angels, the solemn dignity of those sacred Mysteries with which we are intrusted, the weighty business of saving souls. And, *who can be sufficient for these things?* It was an usual saying of *Luther*, *Etsi jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscendo.* And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special blessing and efficacy: and on the other side, when he was most confident, then he failed most. 1 Cor. 2: 16.

2. Against too much *fear*; Consider, it does not become the business we are about; we should

Act. 4. 29. ſhould *ſpeak the word with boldneſs*; God has promiſed his aſſiſtance, *that his ſtrength ſhall appear in our weakneſs*. It does not become the *dignity* or excellency of our Calling; we are the *Angels*, the Ambaſſadors of God, *συνεργοι*, his *fellow-workers*. And beſides, this timerouſneſs in the Speaker, will much hinder the efficacy and power of the Word on the Hearers. In brief, the moſt proper manner of elocution, is with modeſty and gravity, which will beſt ſuit with our Calling and Buſineſs.

To conclude; The obſervation of theſe Helps and Directions, together with frequent diligent practice, will (as far as Art can effect) quickly produce a good habit, and by conſequence a facility.

FINIS.

# The TABLE.


A

Abjectness 160
Abstinence 156
Admiration 162
Admonition 161
Adoption 174
Adoration 134
Adultery 156
Affability 150
Affectation 146
Affections of V. 182
Affiance 134
Afflictions 130
Aged. duty. 152
Agony 164
Aggravat. of Sin 187
Alacrity 184
Allegories 56
Alms-giving 159
Anabaptist. Controv. 103
Angels 173
Anger
  Sin 155
  Passion 162
Antinomian Controv. 104
Apostles 188
Arminian Controv. 102
Assiduity 184
Assist. of the Spirit 196
Assurance 187
Atheism 128
Attributes of God ibid.
Aversation 162
Austerity 150
Authority of Script. 169

B

Back-biting 161
Baptism 181
Bashfulness 186
Beginning of Sin 191
Believing in Christ 181
Beneficence 147
Bestiality 156
Bishops 180
Blasphemy 139
Blessedness 123
  of God 128
Boldness 162

Bonn-

Bounty to Works of Piety 136
Liberality 158
Bribery 158
Buſineſs over-much 191

C

Calling 174
Calumny 160
Candor 147
Care
over much 191
of our ſouls 189
of our thoughts 163
Caſuiſts 89
Catechiſms 87
Catechiſing 142
Cenſuring 160
Ceremonial Law 179
Certainty 125
of Scripture 169
Charity 140, 144
Chaſtity 156
Childrens duties 152
Chriſt 170
Chronology 54
Church 140
before the Law 174
Churliſhneſs 158
Circumciſion 179
Cities of Refuge ibid.
Cleanlineſs 56
Clemency 150
Comity 147
Comment on the Bible 57
Common-places 87
Communion 140. 181
good Company 189
Compaſſion 164
Conceitedneſs 182
Concordances 52
Confeſſions 112
Confidence 134. 162
Confirmation 181
Congratulation 164
Conſcience 130
Conſideration 188
Conſtancy 14
Contentation
Duty 163
Bleſſing 194
Contentioſneſs 146
Continence 186
Controverſies concern.
Diſcipline 84
Doctrine 97
Contumacy 134. 148
Converſion 172
Covenant of
Works 173
Grace 174
Covetouſneſs 158
Councils 111
Courage 132
Courteſie 146. 150
Cowardiſe 132


Craft

| | |
|---|---|
| *Craft* | 127 |
| *Creation* | 173 |
| *Credit* | 160 |
| *Credulity* | 182 |
| *Creed* | 90 |
| *Criticks* | 84 |
| *Cross taken up* | 181 |
| *Cruelty* | 155 |
| *Curiosity* | 127 |
| *Cursing* | 139 |

D

| | |
|---|---|
| *Damnation* | 177 |
| *Deacon* | 180 |
| *Death* | 130 |
| *Decalogue* | 91 |
| *Deceit* | 158 |
| *Decency in Worship* | 140 |
| *Decorum* | 160 |
| *Degree of Virtue* | 186 |
| *Delays* | 191 |
| *Desertions* | 186 |
| *Desire* | 162 |
| *Despair* | |
| *Sin* | 134 |
| *Passion* | 162 |
| *Diffidence* | ibid. |
| *Diligence in Callings* | 159 |
| *Affect. of Virtue* | 184 |
| *Discipline* | 142 |
| *Discontent* | 163 |
| *Disdain* | 164 |
| *Dishonour* | 194 |
| *Dissimulation* | 184 |
| *Distrust* | 134 |
| *Divel* | 173 |
| *Divorce* | 181 |
| *Dominion of God* | 128 |
| *Doubts* | 187 |
| *Dreams* | 166 |
| *Drunkenness* | 156 |
| *Duels* | 155 |
| *Dulness* | 182 |
| *Duty* | 125 |
| *of the People* | 143 |
| *of Ministers* | ib. |

E

| | |
|---|---|
| *Ecclesiastical History* | 110 |
| *Duties* | 153 |
| *Editions of the Bible* | 49 |
| *Emulation* | 164 |
| *Enthusiasm* | 166 |
| *Envy* | 164 |
| Ἐπιχαιρεκακία | ibid. |
| *Episcopacy* | 94 |
| *Equanimity* | 163 |
| *Equity* | 144 |
| *of Religion* | 192 |
| *Errors* | ibid. |
| *Evangelist* | 180 |
| *Eternity of God* | 128 |
| *Eucharist* | 181 |
| *Evil* | 125 |
| *Exalt. of Christ* | 171 |
| *Extasie* | 164 |

Extortion 159
Examin. of Self 189
Examples 189
Excellency of Relig. 192

F

Facility of Virtue 192
Faith
  Affect. of Virtue 182
  Chr. Grace 174
  Nat. Virtue 134
Faithfulneſs of God 128
  of Man 146
Fall of Man 172
Falſhood 125
Fame 194
Family duties 153
Fanaticalneſs 182
Faſting 140
Fathers 107
Favour 162
Fawning 146
Fear
  of God 134
  Paſſion 164
Feſtival 140
Feſtivals 114
Fickleneſs 184
Fidelity 142, 146
Fierceneſs 154, 183
Flattery 160
Folly 127
Fondneſs 150
Fornication 156
Forgiving others 154
Fortitude 132
Fraud 158
Free-will 130
Friendſhip 147
Frugality 158
Fundamentals 184
Future ſtate 194, 197

G

Generoſity 158
Geography 54
Glory of God 128
Glorying 164
Gluttony 156
God 128
Godlineſs 134
Good 125
Goodneſs of God 128
Graciouſneſs 150
Gratitude 132
  to God 136
Gravity 146
Grief 162
Growth in Grace 187
Grudging 184

H

Happineſs 123
Hardneſs of heart 132
Harſhneſs 150
Hatred of God 134


of

of Men 154
Passion 163
Health 195
Hearing 136
Heaven 176
Heedfulness 185
Hell 176
Heresie 127
Heresiologies 113
Heroical Virtues 187
Hypocrisie 185
Holiness 134
Honesty 144
Honour 194
to God 134
Hope
Virtue 134
Passion 164
Hospitality 158
Humiliation 140
of Christ 171
Humility
towards God 134
towards Man 148
Husbands duty 152

I

Jealousie 164
Jesting 160
Jewish Learning 105
Idleness 159
Idolatry 136
Ignorance 127
Sins of 187
Incest 156
Incontinence ibid.
Inconstancy 185
Incredulity 182
Independency 96
Indignation 164
Infidelity 127
Infiniteness of God 128
Infirmities 130
Sins of 187
Ingenuity 147
Ingratitude gen. 132
to God 136
Inhumanity 154
State of Innocency 172
Insolence 150
Inspiration 166
Integrity 184
Intellect. Virtues 127
Imitation of Christ 181
Immensity of God 128
Immortality 130, 176
Immutableness of God 128
Impatience 134, 154
Imprecation 138
Impudence 156
Joy in God 134
Passion 162
Irresoluteness 184
Irreverence 134
Last Judgment 177
Judicial Law 179
Justice of God 128
Universal Justice 132

partic. Justice 144
Justification 174

K

Kindness 147
Knowledg 127
in God 128

L

Lasciviousness 156
Law 125
of Nature ibid.
Liturgies 114
Liberality 158
Liberty
of hum. acts 130
from the Law 197
Licentiousness 132
Lives 113
Loyalty 149
Loose walking 132
Loquacity 161
Lords day 181
Love
of God 134
Passion 163
Luke-warmness 134
Lutheran Controv. 101
Lying 161

M

Magistrat. duty 152
Magnanimity 132,160
Magnificence 258
Mal-administration 150
Malice 154
Martyrdom 132
Martyrologies 114
Masters duties 152
Mayming 154
Means of Relig. 188
Measures in Script. 55
Mediator 170
Meditation 189
Meekness 155
Memory 130
Mercifulness 154
Method 6
Miracles 167
Ministers
neces. of the office 143
duty ibid.
maintenance ibid.
Mirth 163
Mocking 160
Moderation 183
Modesty 156,160
Moralists 105
Moroseness 146
Mortality 130
Mortification 174
Motives to Virtue 192
Murther 155
Murmuring 134
Myst. Divinity 88

Names

N

Names of God 171
Naſtineſs 156
Natural Law 125
Nativ. of Chriſt 170
Neceſ. of Relig. 192
Niceneſs 156

O

Oaths 139
Obedience
to God 134
to Superiors 148
Obſcenity 156
Oblations 179
Obſervance 148
Offences 155
Oeconom. duties 152
Offices of Chriſt 171
Old 152
Omnipotence 128
Omniſcience ibid.
Oppreſſion 158
Order in pub Worſh. 140
Orders of Miniſt.
under the Law 179
Goſpel 181
Ordination 180
Original Sin 172

P

Parents duties 152
Partiality 184
Paſſion of Chriſt 170
Paſſions 162
Paſſover 179
Patience
towards God 134
Men 155
Peace 194
of Conſcience 197
Peaceableneſs 146
Perfection
of God 128
of Scripture 169
Perjury 138
Perſecution 132
Perſpicuity of Script. 169
Script. Philoſophy 54
Piety 134
Pity 164
Places for publ. Wor. 141
Pleaſure 194
Polit. duties 153
Polytheiſm 128
Polygamy 181
Poor. duty 153
Popiſh Controv. 97
Poſtillers 81
Poverty 194
Power of God 128
Prayer 136
Publike Prayer 142
Praiſe 136
Preaching
duty 142
Gift 3

*Predeſtination* 174
*Presbyter* 180
*Presbytery* 95
*Preſumption* 134
*Sins of* 187
*Pride*
*towards God* 134
*towards men* 148
*Probity* 144
*Procraſtination* 191
*Prodigality* 158
*Profaneneſs* 139
*Profeſſ. of Relig.* 132
*Promiſes of Script.* 197
*Prophesie* 167
*Proſperity* 194
*Protection* 150
*Proverbs in Script.* 55
*Prudence* 126
*Publike-ſpiritedneſs* 132
*Puniſhments* 130
*Puſillanimity* 132

Q

*Qualif. of Miniſt.* 142
*Quiet* 194

R

*Rape* 156
*Raſhneſs* 184
*Reading* 136
*Reaſon* 125
*Rebellion* 148
*Reconcilers* 83
*Reconciliation* 155
*Recreation* 156
*Redeemer* 170
*Regeneration* ibid.
*Religion* 123
*Natural* 124
*Inſtituted* 179
*Remorſe* 164
*Repentance* 181
*Duty* 132,175
*Paſſion* 164
*Repining* 134
*Reproach* 160
*Reproof* ibid.
*Reputation* 194
*Reſolution* 184
*Reſpects to Superiors* 148
*Reſtitution-* 159
*Reſurrection* 177
*Revelation* 167
*Revenge*
*Sin* 155
*Paſſion* 162
*Reverence*
*to God* 134
*to Men* 148
*Reviling* 160
*Rewards* 130
*Rich. duty* 152
*Riches* 194
*Righteouſneſs* 144
*Rigor* ibid.

*Riotousnes* 158
*Rituals* 114
*Roughnes* 150

S

*Sabbath* 178
*Sacrifice* 179
*Sacriledg* 137
*Safety* 194
*Sagacity* 182
*Salvation* 177
*Sanctification* 172
*of Gods Name* 139
*Sanctity* 134
*Scandal* 155
*Schism* 140
*School men* 92
*Science* 127
*Scoffing* 160
*Sacrament*
*Jewish* 179
*Christian* 181
*Scripture* 167
*Scurrility* 160
*Security* 184
*Self-denial* 181
*Selfishnes* 132
*Sensuality* 132, 156
*Servants duties* 152
*Severity* 150
*Sickness* 130
*Simpleness* 126
*Sincerity* 185
*Sin against H.G.* 187
*Slandering* 160
*Sloth* 159, 184
*Slovenlines* 156
*Sobriety*
*Virtue* 156
*Affect. of V.* 183
*Socin. Controvers.* 101
*Sodomy* 156
*Sordidnes* 158
*Sorrow* 162
*Soul* 130
*Speech* 160
*Spirituality of God* 128
*Structures sacred* 55
*Subjection* 148
*Subjects duty* 152
*Submission* 148
*Supercilious nes* 150
*Superstition* 139
*Swearing* ibid.
*Synagogue* 178

T

*Tabernacle* 178
*Tale-bearing* 160
*Talio* 178
*Temperance* 132, 156
*Temple* 178
*Temptation* 191
*Tempting of God* 134
*Thankfulnes* 132
*to God* 156

Theft 159
Theology 123
Natural Theology ibid.
Thoughts 163
Times of sol. Worsh. 141
Time misspent 191
Tythes 143
Tolerance 186
Translat. of the Bible 46
Trinity 171
Tropes 56
Trust 134
Truth 125
in words 160
Types 179
Tyranny 150

V

Vain-glory 160
Veracity
in God 128
in Men 160
Vice 130
Virtue
in general 130
imperfect 187
Visions 166
Unbelief 134
Unblameableness 132
Understanding 130
Unfaithfulness 146
Unity of God 128
in Church matters 140
Vocation 174
Voluptuousness 132, 156
Vows 139
Upbraiding 160
Uprightness 185
Urbanity 160
Urim & Thummim 179

W

Wantonness 156
Watchfulness 184
Weakness 186
Wealth 195
Weights & Measures 55
Wilful sins 186
Will 130
Wisdom 127
of God 128
Witchcraft 136
Wives duty 152
Wonder 162
Words 160
Good Works 132
Worship 134

Y

Young 152

Z

Zeal for God 134
Passion 165


FINIS.